# MAXIMS

AND

# REFLEXIONS.

Nec mihi, ſi aliter ſentias, moleſtum.

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# PREFACE.

WHATEVER original thoughts people may think fit to boaſt of, there is ſcarcely any idea which muſt not before have paſſed through the minds of many.—Let it be ſufficient then to the good-natured Reader, if *ſome* of the preſent thoughts may not happen to have occurred to him, or if they are not all remembered to have done ſo.

The Author has not, knowingly, adopted any one thought, or expreſſion, of other writers.—At the ſame time he does not affect originality. Lucian, Cervantes, and Rabelais, have

foreſtalled humour; Horace, Juvenal, and Perſius, have exhauſted ſatire; and upon the ſubject of love, Ovid, Tibullus, and Guarini, have left us nothing new to ſay. The letter of Rouſſeau, ſo much admired for its exquiſite tenderneſs and ſenſibility, beginning "Mourons, ma douce amie," is but an imitation of Chærea's ſpeech in one of Terence's comedies, who expreſſes his raptures in the ſame ideas and expreſſions, "Nunc eſt profectò "tempu', cum perpeti me poſſum in-"terfici;" and of Phædria's ſpeech in Phormio, "Ut mihi liceat tam diu "quod amo, frui, jam depaciſci mor-"tem cupio." Even the beſt writers may therefore be accuſed of plagiariſm; but merely to have the ſame ideas, many of which are common to all mankind, is no proof of it.

MAXIMS.

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## I.

WOMEN are excellent judges of the manners of men, which they even criticiſe with great humour; but they are generally ignorant of their real characters.

## II.

Women hate beauty and talents in any body but themſelves, and their admirers; but they love extravagance in every body but themſelves.

## III.

The few people who act from conſcience, and from fine feelings, by directing their ſcale of conduct by a different line with others,

others, are thought generally to act with greater art and design.

IV.

Women, in general, have the same character, which is seldom altered by education, or changed by manners. History, belles-lettres, and the sciences, may be instilled into their minds; but vanity, love of shew, and admiration, will still predominate, and increase by every adventitious advantage; and improvement, like superior rank and situation, only renders them more vain, and gives them more opportunity of being ridiculous.

V.

The more art a man has, the less he appears to have.

VI.

People who raise their consequence by expence, proportionably sink that of their posterity.

VII.

## VII.

Nothing renders impudent ſupercilious people well-behaved, but the company of thoſe who are ſtill more impudent and overbearing than themſelves: as if they had an emulation in being diſagreeable, the inſtant they are out-done, they give up the purſuit. A rude ſchool-boy in a moment becomes gentle and polite in an altercation with a chimney-ſweeper; and even a woman of faſhion puts on an air of modeſty, on the approach of a woman of the town.

## VIII.

People, in converſation, ſhould keep clear of talking of two ſubjects, themſelves, and the perſon they addreſs, unleſs they find matter of compliment in the latter, and of demerit in the former. Pedants, and thoſe who are ignorant of the world, generally adopt quite the contrary plan.

## IX.

The nobleſt minds are eaſily led to give credit to what ſeems to do honour to mankind,

kind, and has the appearance of philanthropy. An honeſt country gentleman, who, from the refined and exalted ſentiments of ſome ſtrolling players, promiſed himſelf a delicious entertainment, at ſupper one night after the play, had his pocket picked by Cato, who, at the ſame time winking at his companions, repeated, "May Juba ever "live in ignorance!"

## X.

The metropolis is the only place for the diſplay of ſuperior talents; but the country beſt ſuits the common run of men, where they are not oppreſſed by the unequal competition, and where ſuperior merit, finding nothing to reward its pains, or excite its emulation, is loſt in indolence and inactivity.

## XI.

Many of us are ſo unwilling to part with youth, that we flatter ourſelves it attends every ſtage of life. We are often ſpeciouſly deluded by the accompaniment of follies

ill

ill ſuited to age and experience, and which youth and inexperience only can excuſe.

XII.

The great error of people's conduct through life, is in only ſeeing the immediate object before their eyes, and not foreſeeing events and advantages on its removal.

XIII.

Philoſophy, like fencing, is ſeldom of much uſe in *real* attacks.

XIV.

The compliments of the world are ſeldom more ſincere than thoſe of the undertaker, who wiſhes the dying perſon may be better.

XV.

The idea of paſt inſignificance is ſeldom diſpleaſing, but that of paſt conſequence occurs with regret.

XVI.

When people are willing to appear ridi-

culous and affected, they are ſometimes really more ſo than they intend.

XVII.

The beſt wives have been brought up in a family where there has been a ſubordination to men. Forſaken widows, and diſappointed aunts, ſet up a hoſtile warfare againſt the other ſex, and inculcate early prejudices in young women's minds, which generally take too ſtrong a root ever to be eradicated.

XVIII.

Female aſſemblies are like meetings of the canine ſpecies, who run with eagerneſs, and an appearance of joy, to meet each other; but it is only to ſnarl, ſhew their teeth, and bite.

XIX.

People ſtay at home more from indolence, diſguſt, and a diſlike to the trouble of company, than from the love of retirement.

XX.

We never ſee the diſadvantages of an envied

vied ſituation, only its advantages: this is proved by our own feelings, when we attain it. What would we not then give for the comforts of an inferior ſtate?

## XXI.

Some few people have ſo much delicacy, that when they aſk a favor, they ſuggeſt an excuſe for denying it at the ſame time, which the ſuperior always takes advantage of, and gives that to impudence and importunity which he denies to diffidence and ſenſibility.

## XXII.

It is not doing juſtice to an inn, to compare it to the world; for, though people in the latter receive civility for their money, they are ſeldom pleaſed with the accommodation.

## XXIII.

La Bruyère ſays, thoſe who live with the great, meet with many diſagreeable things, which others avoid. This poliſhed and diſcerning writer could have made a leſs trite obſervation upon a ſituation, which few

can have an opportunity of being eye-witneſſes to, and of which a juſt deſcription might be highly uſeful to check that univerſal and unbounded deſire implanted in every breaſt, to live with the great. This reflexion is ſo little confined, that it is applicable to every ſituation and profeſſion in life, each having its own peculiar inconveniences, from the peaſant to the king.

## XXIV.

Thoſe who have knowledge of the world, draw their obſervations from little circumſtances, which the ignorant do not attend to, nor, if they did, would they underſtand.

## XXV.

The uſe of good company to young people is by giving a proper direction to their ambition. Every one, when young, wiſhes to attain the admiration of his own circle; and drinking a quart of beer at a draught, and playing upon the ſalt-box, is as much an object of attainment and envy in ſome ſocieties, as making a good poem, or a fine

ſpeech,

ſpeech, is in others. The ſame talents which entitle a man to be preſident of a club at an ale-houſe, would, if properly applied, have commanded the chair in the ſenate, or pre-eminence on either bench.

## XXVI.

Reflexions on the nature of mankind will hold good in all countries; but thoſe on cuſtoms, ſociety, and manners, can only be juſt in each peculiar climate and government: the obſervations of foreign writers, therefore, are only good on *Man*, not on *Men*.

## XXVII.

People are generally in the end obliged to make an apology for thoſe very virtues which alone dignify human nature. Friendſhip, good-nature, and generoſity, often conduct a man to jail; where he is obliged, before he can obtain aſſiſtance, to confeſs himſelf a fool, and to promiſe to diveſt himſelf of all ſuch companions for the future; or the moſt effectual method is, totally to diſown the acquaintance of theſe virtues altogether,

altogether, and pretend that they aſſumed the more worthy form and diſguiſe of diſcretion and worldly wiſdom, which had authoriſed him to act as he did, for the ſake of his own intereſt.

## XXVIII.

People love expence in others for two reaſons: they hope to partake of the general profuſion; and they feel a ſecret pleaſure and ſatisfaction in foreſeeing the misfortunes which will ſoon follow, where *they* will have the ſuperiority.

## XXIX.

One of the diſadvantages attendant upon a free government is, the power of turning every thing into ridicule: there is nothing, however ſerious, or uſeful to ſociety, which may not be placed in a ridiculous light by wit: whilſt the laugh paſſes away, the utility ſtill remains; but the reſpect due from the vulgar is loſt. Hence religion and its profeſſors are treated with leſs deference in England than in any other country; and, though

though the laws enforce obedience to themſelves, they are not ſubmitted to without abuſe from the ignorant and illiterate, nor commented upon without contemptuous ridicule from the ingenious and the learned.

## XXX.

Womens' love often turns to the greateſt hatred, as the ſoureſt vinegar is made from ſugar.

## XXXI.

In the country, people are always ridiculing and ſatiriſing others: in town, they only think of themſelves, and of the figure they themſelves make.

## XXXII.

Economy is often tempted into expence, merely from the cheapneſs of it.

## XXXIII.

People generally claim, and as readily find, an excuſe in their predominant failing: women call every effect of anger, reſentment; and revenge, the natural effuſions only of a warm

warm temper: and the temperament of men, who are employed in ruining innocence, meets with a general complacence.

XXXIV.

When the character of any one is diſcuſſed, ſilence in the good-natured is cenſure.

XXXV.

People often think themſelves above things, which in reality are above them.

XXXVI.

Hoſts and gueſts generally keep up a ſort of polite warfare, and are glad to part.

XXXVII.

What does wiſdom teach in all human affairs, public as well as private, but prudence?

XXXVIII.

Books are quiet amiable friends: their information is pleaſing, becauſe communicated without petulance, or affected ſuperiority. You muſt ever take ſome trouble to find

find out the knowledge you wiſh to acquire from them, notwithſtanding your implicit reſpect and avowed ignorance. They are generally too at home, and their acceſs requires little court.

## XXXIX.

The prevalent paſſion in men governs them in the ſmalleſt matters, and the moſt diſtant chance of its indulgence will be preferred to the certainty of every other wiſh being fully gratified.

## XL.

People never forgive frugality and economy; they never can hope to humble you, when you do it ſo effectually yourſelf.

## XLI.

How diſappointed your acquaintances are, if you bear your misfortunes with calmneſs and chearfulneſs! *Some* indeed derive conſolation in thinking their aſſiſtance will not be aſked; but *moſt* are mortified in not being able ſecretly to mortify you by their

compaſſion, whilſt they find arguments to heighten your diſtreſs.

## XLII.

In theſe Maxims, the expreſſions of common converſation are moſt uſed, not becauſe they are gathered from converſation, as ſatire would ſuggeſt, but as being moſt familiar: thus the Author, when he ſpeaks of *great men*, does not mean to imply that they are virtuous or honeſt, philoſophers or patriots, but that they are men in a high ſituation, in political or private life. The ſame with the term, *good company:* it by no means implies that it is the beſt any one can keep, though it is the politeſt.

## XLIII.

*Luxury* conſiſts in gratifying every appetite and deſire as far as poſſible, without pain or injury *to ourſelves*; *morality* adds, or to *any other perſon*.

## XLIV.

The pecuniary talent commands devotion and reſpect from all perſonal talents and accompliſhments;

compliſhments; and improvement in the one deſcends to poſterity, whilſt others die away and are forgotten.

## XLV.

How ſeldom utility is conſidered in an education! Perſonal accompliſhments cannot be of any uſe, in this country at leaſt, to either men or women, above ten or twelve years; after which they are either hid, or they render the poſſeſſor ridiculous. Ought the father of a family to dance a good minuet, or the mother to ſing a fine ſong?

## XLVI.

Nothing is half ſo conceited and impudent as a modeſt woman of faſhion: all ſhe can boaſt of is, being in poſſeſſion of a cold virtue, which has only charms to few, without its natural ornaments, effeminacy and delicacy. Men are more often put out of countenance by what are called modeſt women, than immodeſt ones: the latter affect ſoftneſs, and indeed frequently poſſeſs it; their misfortunes being often owing to the too great

ſenſibility of their mind. Women of faſhion have ſeldom ſufficient delicacy in their manner, till obliged, for their reputation ſake, to aſſume what is really loſt, when in all appearance they gain by the change; as the falſe colour of rouge is much more attractive, and bears a finer glow, than the natural complexion, unleſs heightened by a bluſh.

## XLVII.

No people are ſo proud as the modeſt, humble, and meek, when they are oppreſſed.

## XLVIII.

If we ſee want of vice in people, it is often more owing to abſence of bad example, and opportunity in bringing it forth, than to its real abſence.

## XLIX.

Do now what muſt ſome time be done: though you may by chance do a thing twice by following this rule, it will not otherwiſe be done at all.

L.

How wit is elevated, or debaſed, in proportion to the rank of the poſſeſſor, and ſinks and riſes with his fortunes!

LI.

A man gives entertainments only for criticiſm; and people revenge themſeves for the obligation of the invitation, by laughing at his vanity, for pretending to live at ſo much expence.

LII.

Men of very lively quick parts ſtop at every houſe of entertainment through life, like poſt-boys on the road; whilſt the plodding man of buſineſs, who is as ſlow as his cart-mare, by perſeverance ſooner gets to the end of his journey.

LIII.

Suſpenſe is more painful to the mind than certainty of misfortune.

LIV.

The vanity of people is the beſt ſecurity for

for the reputation of artificers: it flatters the judgement and taſte of the purchaſer, to approve the choice; and he is ſeldom perſuaded it poſſeſſes defects obvious to other eyes.

## LV.

People of middling fortune ſhould chuſe uſeful amuſements: even well-choſen pictures, or books, may be of ſome value to poſterity; but a love of muſic, of good living, and pleaſure, are indulged ſolely for our own gain, at our family's loſs.

## LVI.

It is with individuals, as with a people, a dearth of great occurrences generally conſtitutes their happineſs.

## LVII.

Pride and vanity are great ingredients in the human frame: they alternately make people imagine they meet with reſpect, or neglect, when neither the one nor the other were ever intended.

LVIII.

LVIII.

In the variety of human affairs, events inexplicable, and of a bad aſpect, naturally occur; of which the general tenor of character makes men deemed guilty, or innocent.

LIX.

Some men are good company for half an hour, others for half a day, and others for their whole lives; and theſe men ſeldom interfere with each other.

LX.

Country people are fond of diſcourſing about animals; people of the world, about men.

LXI.

As much as the head is cultivated, ſo much is taken away from the heart.

LXII.

Indolent people love the doctrine of predeſtination.

LXIII.

People of moderate fortune, and of no ambition,

ambition, who marry in their own rank, preſerve their family-eſtate longer than thoſe who ſacrifice to ambition, which, without a princely fortune to ſupport it, is ſoon followed by ruin.

## LXIV.

It is generally a greater misfortune to a family to have a great man, than a weak man, at the head of it. Prudence, which often accompanies weak parts, ſeldom does great ones.

## LXV.

The Egyptians offered to their god Iſis an herb, Perſica, whoſe fruit was like an heart, and the leaf like a tongue. Modern profeſſions and love-offerings have a different fruit, and a different leaf; the profeſſion is all heart, and the fruit all tongue.

## LXVI.

There is a bird in the Weſt-Indies whoſe tongue is ſo long, that it fills the head where the brains ſhould be.—Query, If many

men and women have not tongues of this nature?

## LXVII.

Fortune brings with her ſuch a train of whims, vagaries, and viſionary wants, that, like the viſit of any other female of diſtinguiſhed rank, the troubleſome and ridiculous deſires of the ſuit, more than overbalance the honour and credit of the viſit.

## LXVIII.

From the inconveniences attending every ſituation in life, few people are aware how much their own is envied.

## LXIX.

If women had the liberty of men in their amours, they would ſeldom marry.

## LXX.

Almoſt all human dignity and honour ſpring from vice, not from virtue.

## LXXI.

Every man has a certain portion of pain

and miſery, which it ſhould be the end of philoſophy, reaſon, and mental improvement, to bear with patience, and even, like Rabelais, with good humour; but our education, on the contrary, ſerves but to ſharpen our ſenſibilities, and to multiply our pains. Is not this becauſe we are taught from our cradles implicitly to follow the reaſon of other people, and never to exert our own?

## LXXII.

Public ſchools are ſaid to bring all boys forward; which is only true in part. Great liberty, and numbers, elevate boys of bold and daring diſpoſitions, and give opportunities of tyranniſing over meek and modeſt minds: thus, thoſe ſpirits which ought to be reſtrained, are ruined by indulgence; and thoſe which ought to be encouraged and cheriſhed, are depreſſed.

## LXXIII.

How eaſily we find an excuſe for indulging the calls of vanity!

## LXXIV.

## LXXIV.

Every paſſion of the human mind has its paroxyſms, its comforts, and its evils: deſpair itſelf brings ſome conſolation; it is at leaſt a cure for vanity and ambition.

## LXXV.

Men are born equal; fortune makes the inequality.—Nature often revolts; it vents itſelf in expreſſions which prudence reſtrains, and they are uttered in a low tone of voice: this ſhould ſurely be called civility, and not grumbling.

## LXXVI.

Few people know how brave, or how cowardly, they really are.

## LXXVII.

There ſeems to be a principle of equality in human nature. Men of great genius and wit are uſually inferior to the reſt of mankind in the virtues of private life, and their works are generally better company than the writers.

## LXXVIII.

Great vices are not only moſt conſpicuous and dangerous from the example of people of rank; but they are peculiarly contagious in thoſe who have riſen to high honours. The croud do not diſtinguiſh between ability and profligacy, and think both have equally aſſiſted in the preferment; but they find, when it is too late, that vices, without being counteracted by rank, birth, or talents, lead to certain infamy and ruin. Let the great, therefore, look to themſelves for the innumerable evils their vices create; and let thoſe who have power, be cautious how they reward talents and debauchery.

## LXXIX.

There is a ſenſe of propriety, which cannot be taught, or defined. A picture of a child, playing with a litter of puppies, is an agreeable and a pleaſing ſubject; but the delight vaniſhes upon being told it's the portrait of a grandfather, or ſome aged perſon, in whom we habitually look for thought, care, and reflexion.

LXXX.

## LXXX.

Dr. Johnſon, in his preface to his dictionary, ſays that allowances are ſeldom made for ill ſucceſs; and it may be as truly ſaid, that reaſons are ſeldom narrowly inveſtigated for good ſucceſs. Public men generally meet with more praiſe, and blame, in both than they deſerve; and, at the end of their lives, the balance is probably even.

## LXXXI.

All people are flattered by the attention of the great, however they pretend to deſpiſe them.

## LXXXII.

Such is the imbecillity of human nature, that the beſt of us are flattered by the attentions of even thoſe on whom are unworthily beſtowed fame, honours, and riches.

## LXXXIII.

All people, in every ſtation of life, have the ſame ideas; they only vary the expreſſion. Whilſt thoſe in higher life are more

ſelf-intereſted in every view, and are more refined in every vice, they preſerve a greater appearance of delicacy and diſintereſtedneſs.

## LXXXIV.

A recollection of the ſhortneſs of life, as it is the moſt ungrateful idea to the proſperous, is the greateſt comfort to the unfortunate, and is a ſure bane of envy.

## LXXXV.

Our conduct is influenced more by our paſſions, than our underſtandings: thoſe who have the leaſt of either, often regulate their lives in the moſt prudent manner.

## LXXXVI.

No woman will follow the advice of any man, who ſinks from the lover into the friend.

## LXXXVII.

However pleaſing or diſpleaſing people may appear at firſt ſight, their general character will be found to be true, on a further acquaintance.

LXXXVIII.

## LXXXVIII.

Nothing deſtroys politeneſs ſo much as humour.

## LXXXIX.

There is no ſituation in life without its diſadvantages; and wiſdom chiefly conſiſts in reconciling them to the mind.

## XC.

Nothing is ſo laſting a friend as money: if you give a great entertainment, the memory of it dies away, and generally furniſhes food for criticiſm and laughter, and always for envy. The ſame human oblivion hangs ever upon acts of generoſity and charity; but they are amply repaid by the exquiſite feelings of the donor, ariſing from doing a good action, and are recorded ſomewhere.

## XCI.

Every body, at different times, think they poſſeſs every qualification.

## XCII.

The feelings are the ſource of pleaſure, and of miſery.

XCIII.

## XCIII.

People are often proud or humble as their company pleaſes; which accounts for their different characters. With men of weak minds, or bad education, reſpect creates pride, and neglect humility. With others, the ſame conduct towards them has exactly the contrary effect.

## XCIV.

Men who have been ſucceſsful in any walk in life, will not ſhew the right road, through jealouſy; and thoſe who have gone wrong, will not deter others, through pride.

## XCV.

Virtues do not make the poſſeſſor ſo popular as abilities: impudence, ſelf-intereſt, and vanity, are more generally beloved, than friendſhip, charity, and benevolence.

## XCVI.

Great people, whoſe rank at firſt ſight naturally begets envy, do not obtain popularity in a free country, ſo much by preſumption

ſumption, as by an affected humility and unlimited ſubmiſſion.

## XCVII.

A man ſhould in his own ſituation, like that of his houſe, endeavour to find out the moſt advantageous points of view, that he may turn his eyes habitually to the agreeable proſpect.

## XCVIII.

Nothing is ſo unpleaſant in converſation as a downright underſtanding, which goes beyond the humour, and to the truth, of a ſtory.

## XCIX.

Manners are more eſteemed in ſociety than virtues; though the one are artificial, like falſe brilliants, and the other pure, like real jewels.

## C.

Marriage is a ſort of barter: one gives up peace of mind for a ſum of money; another exchanges happineſs for a title; a third gets rid of his debts, and obtains independence,

at the expence of domeſtic ſtrife, torment, and importunity.

CI.

Men of melancholy foreboding minds are not violently affected by any calamity; like the willow, they are uſed to give way to every breath: the ſtrong mind, like the oak, breaks, but will not bend. It is the ſame with the conſtitution.

CII.

Trivial things conſtitute the happineſs of life, more than honours, riches, and glory.

CIII.

Misfortune ſpoils the temper, and proſperity corrupts the heart.

CIV.

Many men maintain that women mean nothing by encouraging a double *entente* in converſation: this may be true as to themſelves, but not as to other men.

CV.

Moſt kinds of acquired greatneſs are dearly earned.

CVI.

## CVI.

Nothing renders the great ſo ridiculous in the eyes of common people, as poverty.

## CVII.

Few have general philanthropy enough, to let the public be their debtors more than once, unleſs vanity, or a reſtleſs mind, ſupplies the place of patriotiſm.

## CVIII.

Life is a ſeries of diſappointments and troubles: they are whirled like lightening on the unwary head; but the prudent *conductor* ſometimes averts the ſtorm.

## CIX.

Life is a puzzle: it is ſooneſt learnt by thoſe who proceed by giving credit for the granting certain *data* and *poſtulata*, which, in time, unfold and unravel themſelves.

## CX.

People generally *gain* by the *loſs* of their relations, though not by that of their friends.

CXI.

## CXI.

Brilliant parts, if attended with ſome prudence, cannot but aſſiſt thoſe who are in profeſſions; but an impaſſioned ſenſe, and cool judgement, by making them deſpiſe *charlatanerie* of all kinds, by which moſt people are captivated, retard their progreſs.

## CXII.

Deſperation goes a great way in making great men.

## CXIII.

If a man liſtens to indolence, and indolent men, he may hear reaſons enough to diſſuade him from any undertaking whatever; and he will find in the end, both in his own example, and that of his privy-counſellors, that love of eaſe is the ſure fore-runner of its own deſtruction.

## CXIV.

People might often find an excuſe for ingratitude towards themſelves, in their own conduct: they ſhew ſo much pride before, and

and whilſt they confer a favour, that their behaviour creates averſion, inſtead of reſpect.

## CXV.

Men ſet out in the world with admiration of women, and end with an utter contempt for them: the deſire of being well with them, however, laſts throughout their lives.

## CXVI.

People muſt expect no gratitude, or return, for any trouble they take on account of the public; they muſt be contented with giving themſelves that praiſe they probably expected from others.

## CXVII.

Bellario is in his own opinion the epitome of knowledge: he tells every company his ideas on the opera, and on faſhions; but for any thing further, he thinks it only neceſſary to report as matters of jeſt, or trivial concern, the ideas of lawyers, antiquarians, and ſcholars. The man of letters, like the bee, extracts honey from every flower:

flower: Bellario, the creature of imitation, pretends to ſip the hidden treaſure, but, like the butterfly, flutters about in vain.

## CXVIII.

No friendſhips between men are ſo ſtrong, as when a prejudice is removed: the ſame with women, when once reflexion comes to *their* aid; but between men and women, unleſs flattery intervenes, diſlike at firſt ſight laſts for ever.

## CXIX.

Spendthrifts often wiſh to gloſs over their extravagance, by alledging it neceſſary to make friends: but this is only *an excuſe*, and not any real *motive* for their conduct.

## CXX.

Few will riſe by the private friendſhip of the great, if they have too much pride to flatter, or occaſionally to be laughed at.

## CXXI.

The greateſt men, without natural rank and titles, are younger brothers or adventurers;

turers; thoſe of middling fortune generally paſs through many generations without ambition.

## CXXII.

Great events are produced by trivial matters: nothing tends more to alter the morals, eſpecially thoſe of women, than turnpike roads: a conſtant intercourſe with the world gives an unembarraſſed eaſe and gracefulneſs, formerly confined to the drawing-room, but which are now univerſally attained by girls, and as ſtrongly recommended by parents, as ſubſtitutes for that fortune which avarice, or neceſſity, the natural reſult of luxury, denies. Huſbands, however, do not find this rooted love of ſociety, or thoſe accompliſhments which are conſtantly looking out for admiration, any domeſtic comfort; but, on the contrary, fatally experience that refinement of manners, embelliſhment of perſon, and even improvement of the underſtanding, too often tend to corrupt and ſpoil the heart.

## CXXIII.

Our proſperity, and ultimately our happineſs,

neſs, depends upon our conſulting the *propriety* of every meaſure, not the *agreeableneſs* of it.

## CXXIV.

People always ſuffer in the end by being intimate with a fool, notwithſtanding the entertainment derived from there being a butt in company for wit and ridicule.

## CXXV.

Want of opportunity is an amazing preſervative to female virtue: the maſks of Venice, and the maſked walks of Cheſter, prove dangerous auxiliaries to vice.

## CXXVI.

An eaſy good-natured man is like one of the *feræ naturæ*: every body hunts him as their prey; and, inſtead of being cheriſhed by every one, he is claimed as their property; if he is careſſed, it is only to draw him into a ſnare.

## CXXVII.

Moſt people are employed in contributing to the conſequence of others.

CXXVIII.

## CXXVIII.

The extravagant generally in the end ſquander away the riches of the prudent: in which conduct, they have the world on their ſide.

## CXXIX.

The extravagant ſpendthrift ſometimes gains friends who aſſiſt him in adverſity, and he riſes above his former rank in life; but ninety nine in a hundred are ruined by the experiment.

## CXXX.

People are more zealous in revenging the loſs of their liberty, than in defending it.

## CXXXI.

People are never ſo ridiculous, as when they are particularly anxious not to appear ſo.

## CXXXII.

A joyous heart makes a melancholy purſe.

## CXXXIII.

The true uſe of all philoſophy, of experience of the world, and of reaſon, is to

know how to put a juſt value upon things.

## CXXXIV.

Blind people are generally obſerved to be more chearful than thoſe who are deaf: the ſight only furniſhes us with our own reflexions; the hearing, with thoſe of different perſons of different characters.

## CXXXV.

Many men ſay to their miſtreſs, what the author did to his muſe; "*Quamvis perfida, cara tamen:*" but though theſe are applicable to a miſtreſs, they are not both together ſo to a wife.

## CXXXVI.

It is true that every man regards his own intereſt, in preference to that of others; but a refined education gives a ſort of delicacy, which makes people often forego an advantage, which can only be gained by doing or ſaying a rude thing.

## CXXXVII.

The head of a woman is like that of a horſe:

horſe; if you pull hard one way, the head naturally pulls the other: but they ſubmit to gentleneſs and management, and do what you pleaſe, whenever they think they have their own way.

## CXXXVIII.

People ſeldom look down on thoſe *below* them with envy, or admiration, except at the opera and the playhouſe.

## CXXXIX.

In this country, rank is confined to very few families; but the loweſt relation, and even a dependant, of theſe noble families, is much more eſteemed by them, and that ſort of faſhionable world, only to be met with in cities, than a private gentleman: hence, in the metropolis, a foreigner would ſuppoſe our government was ariſtocratical. In the country, where the nobility are ſcattered too thin to enable them to indulge their pride, and love of ſupreme power, or at leaſt with any ſucceſs, the form of government appears to be merely popular.

## CXL.

Retirement raiſes the ſpirits, and is a balm to many minds; whilſt company is to others like a dram.

## CXLI.

Vices *ſometimes*, but virtues *often*, make men appear ridiculous.

## CXLII.

Drunkenneſs, and the indulgence of every paſſion, ſometimes make men appear ridiculous, though they are generally found venial in all ſocieties; but the man who profeſſes inviolable ſobriety, and who has preſerved his innocence in ſpite of every temptation, is an object of ridicule with every company, both male and female.

## CXLIII.

As much ſelf-conceit as a man has, ſo much littleneſs of mind does he poſſeſs.

## CXLIV.

Ill temper is the ſource of all malignity, and

and a great cauſe of the want of ſucceſs in life: good temper may therefore be deemed the greateſt virtue, and bleſſing, upon earth.

## CXLV.

Sincerity is deemed a virtue, or a vice, according to its place: it's an unpardonable crime in inferiors; it is a merit amongſt equals; whilſt it aſſumes the appearance of pride and tyranny in ſuperiors.

## CXLVI.

With women, and the great, flattery always anſwers, ſincerity ſeldom; their favorites muſt therefore, in general, be partial and deſigning.

## CXLVII.

No government can be well adminiſtered, when the acts of that government are treated with diſreſpect.

## CXLVIII.

Many people, born with natural obſervation and diſcernment, draw *true* concluſions

ſions from the actions of the ſmall particular circle they have been flung into, which are *falſe* when applied in general: hence, a general communication with the world is as neceſſary to the truth of reflexions on mankind, as a courſe of a variety of experiments is to the knowledge of natural philoſophy.

## CXLIX.

The great, by being ſo often cheated, generally put a falſe conſtruction upon every act: they may be, for the moſt part, right; but they frequently, by this conſtruction, offend liberality of mind, and virtue, in others; and, by determining to be even with the world, they generally loſe their own character.

## CL.

How ſhort-ſighted is all human wiſdom! Men ſeldom take any ſtep which they do not ſome time or another repent of.

CLI.

## CLI.

The mind and the body have not that inſeparable connexion generally ſuppoſed: many men have very ſtrong manly minds, whoſe bodies are diſtorted by affectation, and whoſe manners are frivolous or pragmatical; but it ſeldom happens, on the other hand, that a manly air and perſon are accompanied by a weak mind.

## CLII.

People have compaſſion and pity for *man*, not for *men*.

## CLIII.

Good animal ſpirits, and activity, are more neceſſary to a man's ſucceſs in the world, than genius and knowledge.

## CLIV.

Nothing makes people appear ſo changeable as poverty and diſtreſs; they are naturally the ſport of trivial circumſtances, which other people do not feel: the ſmall bark

bark is turned about by every breeze, whilſt the large veſſel remains ſteady and unmoved.

## CLV.

The humble, and the meek, are generally the objects of the malice and oppreſſion of the great, who have nothing to fear from ſilent reſignation, or broken-hearted ſenſibility.

## CLVI.

The younger ſon of a gentleman's family ſhould only have ambition; if the elder has it, he ſeldom attains his object, but generally ſpends his fortune in the viſionary purſuit.

## CLVII.

The moſt illiterate people, who *know* the world, are far more likely to riſe, than thoſe who have every other kind of knowledge, yet want *that*.

## CLVIII.

How vain is it to endeavour to convince people you act right, if their intereſt is affected by your conduct! Morality, affection,

tion, gratitude, all the ties of ſociety, are expected to give way to their wiſhes, and to be ſwallowed up in the great vortex of ſelf-intereſt.

## CLIX.

An old-faſhioned country 'ſquire, and his horſe if he could talk, would both converſe upon exactly the ſame topics, and be the fitteſt company for each other: oats, hay, ſtraw, fences, and turnpike-roads, would be their favorite ſubjects; and perhaps the horſe would be the moſt converſant on every one.

## CLX.

Impudence is the effect of conſtitution; confidence, of reflexion.

## CLXI.

Let thoſe who are proud of their family recollect, that there are few whoſe anceſtors, in ſome generation or another, have not been in a ſtate of affluence.

## CLXII.

We ſee children conſtantly quitting the playthings they have, and crying for thoſe they ſee out of reach, or in their playfellows hands: Do not men, in their purſuits, act like children?

## CLXIII.

When once a man has got a reputation for wit, he has more credit given him than he deſerves.

## CLXIV.

Long accounts never anſwer, even when a favour is intended, and even actually conferred, by the delay; the length of time often gives an unreaſonable idea to the debtor, that the demand will never be made at all.

## CLXV.

If you wiſh to prejudice any body, praiſe them to exceſs: it will excite envy in the company; and he will be hated, if not abuſed.

CLXVI.

## CLXVI.

Nobody likes to be reminded of former greatneſs, or paſt admiration or reſpect.

## CLXVII.

People are diſpleaſed, if you have not vanity enough to be duped by falſe admiration; they are diſappointed at not being able to ſhew their ſuperior addreſs, and laugh at you.

## CLXVIII.

All are happy who have a great deal of what they beſt like, and have the means of gratifying their favorite paſſion.

## CLXIX.

Friends are often more loved than relations, becauſe the latter expect every thing which the former receive as a compliment.

## CLXX.

Unmerited ſucceſs is much more wiſhed for, and reſpected, than unſucceſsful merit.

## CLXXI.

## CLXXI.

How mortifying the reflexion is, that no man of virtue and honour can reſide as a gueſt in a family, without adulation and flattery!

## CLXXII.

If tradeſmen are honeſt, and make a durable piece of work, it is more by accident than deſign.

## CLXXIII.

When you are in company, take care of yourſelf; the moſt ſilent have often the moſt humour, and the unobſerved are very ſevere critics.

## CLXXIV.

Men ſeldom make any other uſe of their reaſon, in their own conduct, than in defending what they like beſt to do.

## CLXXV.

The man of integrity, who poſſeſſes that ſpirit which virtue alone can give, finds a recompence in his own breaſt for the frowns of fortune, and the contempt of the world.

## CLXXVI.

Avoid engagements: if you are an honeſt man, they will moſt probably only bind yourſelf; if you are diſhoneſt, their infringement will expoſe you.

## CLXXVII.

Superficial elegance and accompliſhments in women, which are admired in a croud, are generally hung out as matrimonial lures: the unwary, who ſwallow the gilded bait, not only feel the ſmart of the galling hook, but find, like the voracious pike which ſwallows the artificial prey, that the lure is itſelf deceitful, and that it ſeldom fails to be thrown out again for amuſement, after it has provided for a livelihood. Virtues are the only natural, and ſhould be the *only*, temptations to domeſtic life; like many unornamental habits, they are not fit for polite circles, but are of intrinſic worth, and wear well.

## CLXXVIII.

Newſmen, to recommend their papers, cry,

cry, "Great and bloody news!" Do people delight in blood?

## CLXXIX.

Civility and politeneſs are an iron ſhield againſt ſatire and ill-nature, and turn the points againſt the aggreſſor.

## CLXXX.

The paſſions are warm friends to themſelves, but bitter enemies to others.

## CLXXXI.

Friendſhip, divided amongſt many, is like a mirror broke into ſeparate ſmall pieces, wherein each can partly ſee himſelf, but leſs of himſelf as the pieces are divided into more parts.

## CLXXXII.

Misfortune preponderates in every human event: our foreboding dreams by night, and our alarming apprehenſions by day, too often are verified, when thoſe which promiſe pleaſure and delight, prove viſionary indeed.

CLXXXIII.

## CLXXXIII.

No man can know mankind, without having lived alternately in a palace, and in a cottage; a trencher, and a ſilver plate, muſt be equally familiar.

## CLXXXIV.

Activity of mind often proceeds from a bad temper, or an unhappy ſituation; which precludes eaſe and comfort, the parents of indolence.

## CLXXXV.

The humble, and meek, are ſeldom favorites with the world.

## CLXXXVI.

Fear not the ſatire of a coxcomb: flatter him, and you are ſafe.

## CLXXXVII.

People often affect to be out of humour, to appear of conſequence.

## CLXXXVIII.

People in the country are ever attentive to the affairs, and domeſtic concerns, of

of *others*; in town, they have not time to think of *their own*.

CLXXXIX.

Talents are brought out by poverty.

CXC.

Indolence is the greateſt enemy to economy.

CXCI.

The inſtant men loſe their ſpirit and activity, they become drones, and ſhould be annihilated.

CXCII.

The great have a peculiar advantage over others, in matters of mutual intereſt: the former *promiſe* their's, the ill ſucceſs of which they cannot help; but inferiors always *perform* their ſervices, being more within reach.

CXCIII.

Inferiors are often more troubleſome and teazing, in the kind of demands they make, than exorbitant: they would be more politic, if they confined the trouble they gave to one important object.

CXCIV.

## CXCIV.

People who have no viſible means of livelihood are divided into four claſſes: ſome employ all their thoughts how they ſhall ſpend their money; others, how they ſhall ſpend their time; ſome, how they ſhall ſave their money through avarice, and others through neceſſity.

## CXCV.

Old young-men generally preſerve their conſtitutions, and make young old-men.

## CXCVI.

Women generally admit of, and encourage, particular criticiſms and abuſe; but reſent all general reflexions on the ſex.

## CXCVII.

A miniſter, like a courtiſan, never grants favours, but to thoſe who can amply repay them: virtue, for them, may be its own reward; they only laviſh their favours on thoſe who contribute to their intereſt.

## CXCVIII.

Maxims are little more than hints: he who reads them muſt draw the concluſion in his own mind.

## CXCIX.

It is to be lamented that obligations ſo often occaſion enmity, and hatred, towards the perſon conferring them; but let us truſt that benevolence, generoſity, and charity, though they meet with ſo bad a return here, will prove bleſſings hereafter.

## CC.

It is hardly poſſible for one to tranſact the affairs of another with prudence and propriety, though he may with juſtice; enmity is indulged, reſentment gratified, and power enforced, perhaps ſtrictly with reaſon, but without any conſideration of the diſadvantages ariſing therefrom, which naturally occurs in the tranſaction of one's own private affairs.

## CCI.

How ſoon the tables are turned upon thoſe who laugh at the prudent!

CCII.

## CCII.

Human talents are a tender plant; they are invigorated and quickened by attention and encouragement, whilſt they ſicken and die away by neglect and inattention.

## CCIII.

Prudence is the mother of charity, and generoſity: ſometimes ſhe is barren, and produces no fruit, when, like other females, ſhe is of no uſe. But, like women, ſhe is a neceſſary evil: if there were no women, there could be no men; and if there was no prudence, there could be no charity, and generoſity.

## CCIV.

Misfortune refines the human mind; it inſtantly purges it of the droſs of vanity, and gives oblivion to little reſentments and paſſions which prey upon idleneſs.

## CCV.

Moſt unhappineſs ariſes from our deſiring impoſſibilities, and aſcribing to any particular ſituation in life, or place, that moral and

phyſical evil which is to be found every where, but moſtly in our own minds.

## CCVI.

Great parts and abilities are of no avail, but are of diſſervice, without impudence, or meanneſs.

## CCVII.

Moſt literary acquiſitions, earned with ſo much toil and labour, without they are applied in flattery, or in ſupport of party, create to an Engliſhman no more reſpect than the crown of the madman, completed with great anxiety and pains, by his picking up a ſtraw every day.

## CCVIII.

It does not much matter in what dreſs, or even what form, we paſs through this toilſome world. The rich have advantages; but pride and ſenſibility ſeldom affect the vulgar, which are the ſource of diſcontent and miſery to all thoſe who are refined by education, and ſoftened by improvement.

CCIX.

## CCIX.

It was ſaid by a man who had fallen into a pit, and was laughed at; "Good people, "you may ſtill fall; I cannot." The ſlave in the mines, every unfortunate individual, may draw comfort from the reflexion, that almoſt every event may be for the better, and few can be for the worſe.

## CCX.

It is the prevalent paſſion in men, which alone makes them ridiculous and contemptible; they have ſway over all the reſt.

## CCXI.

Vain people magnify, and boaſt of, the civilities they receive, and take no notice of the inattention they meet with, either through inſenſibility, or vanity. This conduct procures them additional civility, and fewer ſlights; that vain people are the happieſt men upon earth.

## CCXII.

There is no paſſion however generous,

no affection however kind, which does not carry ſome inconvenience behind it.

## CCXIII.

Night eſtabliſhes an equality amongſt the human race: it even brings down ſuperior ranks of people below the level of their inferiors. People of the firſt rank and faſhion, when ſtripped of their ornaments, are common men and common women, without the vigour, health, enjoyment, tranquillity, and repoſe, of the reſt of mankind.

## CCXIV.

Good ſpirits are often taken for good-nature; and yet nothing differs ſo much, inſenſibility being generally the ſource of the former, and ſenſibility of the latter.

## CCXV.

How often are we caught by the alluring inſinuating bait of ſoftneſs and good-humour! but the hook is barbed, and deadly venom lurks beneath. Providence ſeems to have been more impartial than it is ſometimes

times imagined, in beſtowing that happy cheering ingredient in ſociety, good-humour; and of bad and good temper, mirth and melancholy. Benevolence and miſanthropy are perhaps not very unequally diſtributed; but theſe celeſtial and infernal paſſions prevail at different times, and are called forth on various occaſions. They who are diſcontented and moroſe in company, are often chearful and eaſy in private. When malignity and rancour are expended, the breaſt reſumes its ſerenity, and good-humour her natural ſway. On the contrary, many unhappy objects are the victims of that exceſs of ſerenity and chearfulneſs, which do honour to human nature, abroad; but which are more than counterpoiſed by implacable cruelty and tyranny, at home.

Some time ſince, a ſmall circle accidentally met together, compoſed of Atticus, Sophronius, Clarinda, and Serena: they were all nearly of the ſame rank, poſſeſſed of improved underſtandings, and eaſy manners; and therefore did not expreſs that haſte to run

run away from each other, ſo viſible in moſt companies.

Their converſation turned upon a variety of topics. The gay Atticus extracted mirth from every ſubject, however barren, and inſenſibly drew every part of the converſation into the flow of wit and good humour, of which he appeared an inexhauſtible ſource. His ſtories were full of pleaſantry, his obſervations new, his remarks entertaining: every perſon liſtened and was delighted, and each felt Atticus near his heart.

Sophronius, on the other hand, though not inattentive to the wit and hilarity of Atticus, wiſhed to give the converſation a graver caſt: his reflexions were deep and pointed, but ſerious; his penetration extended beyond the veil of faſhion; the manners of the age were reprehended with ſeverity, and ſhewn in colours which, though nobody could ſay they were falſe, the diſagreeable truths gave diſguſt. He was univerſally diſliked; and there was not one of the company who would not have gone

fifty

fifty miles, ſooner than have gone home to dine with Sophronius.

Clarinda partook, in a great degree, of the qualifications of Atticus and Sophronius: ſhe had a great ſhare of wit; but it was poignant and ſevere, which, in reality, gave her the advantage over both; Sophronius was afraid of her wit, and Atticus of her ſeverity.

In the impatience and vehemence of this lively converſation, when any one of them could not obtain attention, they were all ſure to find it in the obliging Serena, whoſe complacent countenance plainly ſhewed her approbation; and ſhe ſpoke but to admire the force, the elegance, and beauty, of what was ſaid by the reſt: ſhe was the firſt to ſmile at every brilliant thought, to commend every expreſſion; and ſhe carefully avoided any deciſion, when appealed to by the reſt of the company, on account, as ſhe ſaid, of the inferiority of her own taſte and judgement. Every perſon was charmed with the mild and lovely Serena, and thought, next to themſelves, Serena had ſhone the

moſt, when in reality ſhe had only repeated, and praiſed, what each had ſaid.

The converſation had been ſo intereſting, and animated, that the hours imperceptibly paſſed away; when the company ſuddenly looking at their watches, and finding it was an hour beyond the uſual time of dinner, departed; and each retired to their reſpective home.

Atticus, by exertion, had exhauſted his wit, his ſpirits, and his good-humour. They left him, as uſual, together with company; and he retired home, ſplenetic, peeviſh, and ill-tempered: he ſcolded becauſe dinner was ſpoiled by his own coming home ſo late; he ſent away his wife from table, in tears; and gloom and ſolitude preſided over his board.

How changed is Sophronius! The moment he appeared at his gate, his children ran with joy to meet him; his wife embraced him. He grumbled at their waiting dinner for him: he reproved his boys for not making as much noiſe, and being as eaſy, as when he was abſent; and ſcolded a ſervant for waiting

waiting, notwithſtanding a violent ſprain in his leg. The reſt was all joy, mirth, and good-humour.

Clarinda too had exhauſted her ſatire, poignancy, and ſeverity, which were only incited by company. When ſhe returned home, ſhe was huffed by her cook for ſpoiling the dinner; and ſhe affected to believe her butler, who had been tippling at an ale-houſe, and had not laid the cloth, that he thought by her ſtaying out ſo late, ſhe would not dine at home at all: the humble companion too was treated with politeneſs and attention, and apologies made to her for want of punctuality.

It was ſurpriſing to ſee what a change a few moments made in Serena: her good-humour was totally exhauſted; it was with difficulty ſhe had been able to ſmile at the laſt traits of wit, and ready to burſt with ſpleen, ſhe knocked at her own door: before it could be opened by Mercury himſelf, ſhe alarmed the whole neighbourhood by a ſecond violent knock, and immediately gave every ſervant in the houſe warning to quit their

places, for their negligence and inattention.

The fate of all theſe perſons in the world was ſingular. Atticus obtained ſuch a reputation in the world for good-humour, that he was patroniſed by the great, and careſſed by every body: his fortunes flouriſhed; and, in proportion as it became neceſſary to exert himſelf in public, he became an abſolute tyrant in private life, notwithſtanding his wife had married him for his good-humour; and, to the day of his death, he was univerſally eſteemed the beſt-humoured man that ever lived.

The moral Sophronius, who could not echo the laugh of the vacant mind, temporiſe with a vitiated opinion, nor call obſcenity wit, or abſurdity entertainment, retired from the world, where his virtues could not profit, nor his example pleaſe, looking with equal pity on the views of the ambitious, and the crimes of the wanton. He ſatiriſed and reprehended vice, wherever he met with it: his philanthropy made him univerſally deemed moroſe and ſour; his zeal for the public good, and his good

wiſhes

wiſhes for mankind, made him called the enemy of ſociety; and he was lately refuſed preferment for his ſons, very deſerving young men, becauſe he was a miſanthrope, and ſuſpected of being a bad ſubject.

Clarinda too, adorned by every virtue, and poſſeſſed of almoſt every accompliſhment, by an appearance of quickneſs and ſatire, was feared more than beloved. She had a turn for domeſtic life; and though company would, on occaſion, call forth the ſallies of her wit, and the poignancy of repartee, for which ſhe was diſtinguiſhed, ſhe joined to charity, and benevolence, great good-humour: ſhe never exerted her talents, but in oppoſition to vanity, or folly; and, though ſhe had every requiſite to conſtitute the happineſs of matrimonial life, ſhe is likely to die an old maid, without the conſolation of having ever had one ſingle offer of marriage.

Serena, on the other hand, was balancing between a variety of propoſals from very different lovers. Her mind ſeemed to breathe ſoftneſs, refined ſentiment, purity, and delicacy;

cacy; and it was thought, the moſt amiable and virtuous of her ſuitors would have the preference; but his claims immediately gave way to fortune and title, and ſhe married a ſuperannuated gouty peer of ſixty-three.

## CCXVI.

Whenever luxury ſhall make its way in this country ſufficiently to ruin the private fortunes of the middling rank of gentry, and to break that ſpirit of private independence, the peculiar privilege, as well as the ſupport, of our conſtitution, from that moment, all public virtue will be contaminated; we ſhall become lower than the ſlaves of an arbitrary government, who ſtill think it honourable to render ſervices to their monarch; the love of our country will become ridiculous; we ſhall barter her intereſt for our own, and dwindle into a nation of corrupt patriots, politicians, peers, paraſites, and pedlars.

## CCXVII.

A man is generally, in the end, found fault with, and abuſed, for his humanity, tenderneſs,

neſs, and good-nature; often, even by thoſe who have been benefited by his virtues.

## CCXVIII.

There are few people who will not confeſs, that, if they had enjoyed a large fortune in their youth, they would not have paſſed their time ſo innocently as they have done.

## CCXIX.

Riches give only plurality of things, whilſt they leſſen the enjoyment of them. The rich ſpeak of every thing in the plural number: ſervants, horſes, and eſtates, compoſe their converſation, and conſtitute the conſcious ſuperiority.

## CCXX.

There is no doctrine more pernicious to young people, than that vice creates an antipathy to itſelf after enjoyment. Is not this juſtifying the indulgence of curioſity? The dangers of the allurements and temptations of vice ſhould rather be held out, which drag the victim down a bottomleſs abyſs;

abyſs, from a paradiſe of peace and innocence never to be regained. The revels of one night generally incite a deſire to enjoy the pleaſures of another; and by every indulgence the mind loſes ſomething of its force.

## CCXXI.

Every wife would make her huſband as many compliments, as *Eve* (in Milton's poem) pays to Adam, if he was the only man in the world.

## CCXXII.

Women generally defend their arguments againſt reaſon, ſenſe, and truth, by ſome adventitious event, correſponding with their own preſent opinion and inclination, which are too often ſynonymous in a weak mind.

## CCXXIII.

Inviolable conſtancy in huſbands, unremitted attention in wives, humanity, charity, benevolence and philanthropy, kindneſs in maſters, duty in ſervants, reſpect and love in children, as well as every other branch of

of morality and good behaviour, are conſtantly enforced by every argument that well-wiſhers to mankind can dictate; and though they may not always ſtand the teſt or wit, the accuſation of their being founded on ſelf-intereſt, or even the depth of reaſoning, ſtill they are excellent guide-poſts in the road through life, and give artificial ſenſes and ſenſibilities to the deaf, the blind, the unfeeling, the ignorant, and the unwary; they are beacons, which prevent many being loſt by ſetting up as pilots to themſelves; they promote not only ſecurity, but happineſs; and when certain rules eſtabliſhed for the good of ſociety are ſwerved from, the receſſion ſhould be kept a ſecret, or at leaſt acknowledged as a crime.

Corruption has made great progreſs in an age when their violation is defended.

## CCXXIV.

Women ſeldom allow the ſuperiority of men's underſtandings, but in excuſe for the indulgence of their own paſſions, and in defence of their own errors.

## CCXXV.

Activity is like the wiſhing-cap of Fortunatus, or the three-league boots of the giant: it encompaſſes every meaſure, it executes every deſign, and ſurmounts every difficulty.

## CCXXVI.

How eaſily we find an excuſe for the incivility of our ſuperiors to us, and for quarrelling with thoſe who want our aſſiſtance!

## CCXXVII.

Men, when they marry, are often miſtaken in two material articles: firſt, the woman; ſecondly, the expences of a family, which, from unforeſeen illneſs and calamities, generally increaſe far beyond any calculations.

## CCXXVIII.

The greateſt devotees are more fervent in their devotion and attention when my lord biſhop preaches, than when the curate prays. Who ever ſo far let his hunger before, or his indolence after dinner, get the better of his gratitude to the divine diſpenſer of earthly

earthly gifts, as not moſt religiouſly, ſolemnly, and erectly, to riſe from table, whilſt his grace the archbiſhop ſaid grace?

## CCXXIX.

If any extraordinary ſoftneſs in women, or cant in men, appears, you may imagine they want to hide ſomething not right in their temper, or diſpoſition.

## CCXXX.

A foreigner takes a pleaſure in obliging you; an Engliſhman, in mortifying you.

## CCXXXI.

An Engliſhman not uſed to good company is generally ſilent, but when rouſed by argument: then, inſtead of reaſoning coolly and diſpaſſionately, and going hand in hand in ſearch of truth, he never has patience to hear what is ſaid, but contradicts every thing with vehemence and acrimony, either from love of oppoſition, innate in every Engliſhman's breaſt, or from a deſire of mortifying his adverſary.

## CCXXXII.

People ſhould never enter into quarrels between relations, as mediators, eſpecially where matrimony is any ways concerned: they are diſputes generally made up, with as little reaſon as they began; and the friend who has ſhewn his attachment by taking the ſide of one, is often in the end thought the enemy of both.

## CCXXXIII.

Selfiſhneſs is the grand ſpring of action in the polite world: each great man is placed like the point around which many circles are drawn, but nothing touches him.

## CCXXXIV.

Why is it ſo great a matter of ridicule, for a perſon accidentally admitted into a faſhionable circle to be unknown, when every one of the ſame ſet envy, hate, or deſpiſe, each other?

## CCXXXV.

From the imperfection of the human mind,

mind, people ſhould avoid all pecuniary tranſactions with their relations: even the moſt intimate friends ſhould tranſact their mutual affairs (unleſs their feelings are blunted by education and buſineſs) by means of a third perſon.

## CCXXXVI.

Few people who have acquired a fortune by trade are fit for gentlemen's company.

## CCXXXVII.

The clock that ſtands ſtill is right twice in every twenty four hours; but thoſe which, like ſome people, go too faſt or too ſlow, never can be right.

## CCXXXVIII.

Men of buſineſs, but of no profeſſions, are of moſt uſe to the public, and to other people.

## CCXXXIX.

Romantic writers ſour the real comforts of life, by giving viſionary ideas of happineſs.

neſs. Nothing deſtroys what is good, but the idea of better.

## CCXL.

In politics, few people are ſerious but enthuſiaſts; and *they* are wrong-headed.

## CCXLI.

People who live together, ſhould be little together.

## CCXLII.

Prudence, and domeſtic attention, are often accompanied with pride and vanity, the great inviters of low flattery, and baſe adulation. The ſpendthrift is not well received by the prudent, leſt he ſhould, as he generally does, attempt to get their money: neither is the man of pleaſure courted in domeſtic life, to the happineſs of which he is the conſtant bane: but in the faſhionable world, where prudence and domeſtic amuſements gain no admittance, ſervility, vice, and extravagance, are the neceſſary, and the only ſubſtitutes for rank. Thus it

is

is mortifying to conſider, that meanneſs is the only common ingredient in every recommendation to perſons of all ranks, ſtations, and diſpoſitions.

## CCXLIII.

If people are anxious about politics, it is about places.

## CCXLIV.

People are often of more conſequence in a dependent ſituation, than when they ſet up for themſelves.

## CCXLV.

Virtues in ſome people, merit different names, according to different ſituations in life: even generoſity, liberality, and charity, in ſome may ſafely aſſume the names of extravagance, diſſipation, and oſtentation.

## CCXLVI.

Men of moderate fortune remain in the ſame ſtate they were brought up in, like the ſpecies of birds which only flutter along the

the ground: other men, like birds which ſoar the higheſt, riſe at once.

## CCXLVII.

Misfortune generally ariſes through inadvertence and careleſſneſs: there are ſome inſtances to the contrary; but, in that caſe, they fall lighter where there is habitual prudence. A general bankruptcy overwhelms a country; the man of expence and pleaſure loſes more than he who reduces his table from only two diſhes to one.

## CCXLVIII.

People ſhould be very cautious how they connect themſelves with the great: the inferior parts with all power, not only over his mind, body, and fortune, but even his character: half the ſervices rendered to an equal, would be always better repaid; the hackney-writer, the meſſenger, the letter-carrier, are more liberally rewarded: the love of tormenting generally increaſes with the power, and inſults and mortifications multiply in proportion to the ſenſibility of him

him who receives them; nor is the ingratitude, and at length the contempt, the inferior meets with, his only puniſhment: Though it is indiſputable that meanneſs, flattery, and vice, would have been the moſt probable means of making himſelf acceptable to the ſuperior, yet ill uſage and neglect received by him, excite ridicule in thoſe who envied the familiarity with the patron, and throw a ſtigma upon the virtuous dependant, who in reſentment goes forth from a great man's houſe, having loſt his time, his fortune, and his reputation.

## CCXLIX.

Thoſe who have no urgent buſineſs, generally make ſome.

## CCL.

Thoſe who write upon ancient ſubjects affect a familiar acquaintance with them, which renders the writer very obſcure. Pedantic travellers, who have juſt learnt a little genealogy by rote, never fail to write about the uncles, aunts, brothers, and ſiſ-

ters, of Roman emperors, in as familiar a manner as if they ſpoke of their own families, and leave the reader to gueſs at and puzzle out the names.

## CCLI.

People never *appear* more ridiculous, nor are ever more really abſurd, than when they attempt to ridicule the object which immediately engroſſes the attention of the company, however ill-placed that attention may be. Country gentlemen think that Italian operas tend to effeminate our manners: they may be right; but ſuch an obſervation, in the middle of a favorite air at the opera-houſe, would only prove their own want of common ſenſe, and excite contempt.

## CCLII.

People, to indulge their own malignity, will quote the obſervations of thoſe whoſe judgement they deſpiſe.

## CCLIII.

Young married people generally ſet out

with a nominal income ſufficient to allure themſelves into the gilded ſnare, and decent enough to excuſe parents and friends in ridding their families of the torment of a female wiſhing to be married. Bad debts, bankruptcies of bankers and tenants, fall of rents and the funds, ſoon cloud the blaze, and diſturb the ſerenity, of the hymeneal horizon; they diminiſh the income one quarter: an increaſing family, even without making any future proviſion for them, takes away another; and the remaining half, without ſome particular misfortune, only laſts to maintain this once ſplendid, but now very contracted eſtabliſhment. The numerous offspring of this marriage are of too good a family to work, and not to ſtarve; whilſt the once-fond pair are aſtoniſhed they ſhould not have foreſeen the plague, the diſtreſs, and the calamities, they have brought on themſelves and their children by marrying at all. Thus every young married couple of fortune, as they are called, who are not in a line of buſineſs to increaſe their revenue, in order to provide

for their children at a ſuitable age, and to inſure to themſelves freedom from pecuniary diſtreſs, as well as ridicule in having aſſumed a degree of dignity and expence to which they had no claim, ſhould determine to live only upon one third of their nominal revenue; and they will be more fortunate than many of their neighbours, if that quota remains unimpaired to them throughout their lives.

## CCLIV.

Artful people often think to find refuge, in their ſarcaſms and reproaches, by reporting them as if ſaid by others: they deceive themſelves, however; for the friends of the detracted, or thoſe whoſe vanity is hurt by the abuſe of their intimates, always take upon themſelves their defence to the reporter, and treat the narration as an attack in itſelf.

## CCLV.

Men with families are generally the moſt poor; but their children, in the end, enjoy the hoards of batchelors and old maids.

CCLVI.

## CCLVI.

People ſeldom ſpeak of the abſent, even in their praiſe, without a ſneer.

## CCLVII.

Men ſeldom read and think in order to form juſt opinions; but only to confirm thoſe they, or the friends they look up to, have already adopted.

## CCLVIII.

The more the higher rank of people make themſelves ſlaves to power, and the attainment of wealth and dignity, the more free their children will be.

## CCLIX.

Thoſe who think much, muſt direct their attention to philoſophy and religion, or they muſt be unhappy.

## CCLX.

There is nothing more productive of happineſs, than the juſt eſtimation of every object: the chief torments of life ariſe from annexing

annexing too much conſequence to trivial matters.

## CCLXI.

What crime is ſo great, in this country, as a want of money? The law inflicts perpetual impriſonment on the inſolvent debtor, which is inflicted on no other crime.

## CCLXII.

People are better pleaſed with the knaviſh lawyer, who inſtructs them how to cheat the adverſe party in a cauſe, than with the honeſt and diſintereſted one, who recommends an equitable arbitration.

## CCLXIII.

It is bad policy in the government of a country to heap taxes on the man with the largeſt family. An Engliſhman, except in the one inſtance alone of the militia-ballot, does not enjoy any exemption from office, any favour, or any civil advantage whatever, from being burthened with a large family, at a time when every tax falls the moſt

moſt heavily upon him, the more numerous his children are.

## CCLXIV.

When people loſe their ſpirits ſo far as to have no follies of their own, their minds become ſoured at thoſe of others, and they have little enjoyment left in the world.

## CCLXV.

People are often ſurpriſed at the ſenſible obſervations of young men; but, if they do not make ſuch while they are young, they never will.

## CCLXVI.

There is a malignant diſpoſition in the lower rank of people, to turn every thing to ridicule, and to put a bad conſtruction on the moſt meritorious actions. Eugenius, travelling in the midſt of winter, ſees a poor woman, with a child at the breaſt, and another upon her back, traverſing the road, to the great diverſion of the poſtilion, up to her knees in ſnow: he takes her into the chaiſe,

chaiſe, carries her as far as the place of his own reſidence; where, all the way through the town, he obſerves the ſneers and laughs of the people, who were uſed to treat him with reſpect, but who, judging by themſelves, aſcribe his conduct to far other motives than thoſe of charity, tenderneſs, and humanity.

## CCLXVII.

There muſt be a degree of nonſenſe in every character to render people liked and reſpected by the common people, and by thoſe of inferior underſtandings. Serious ſenſe creates coldneſs and diſtance: men, in profeſſions which depend upon opinion, know this, eſpecially lawyers who talk to the croud, and phyſicians to old women; and therefore they have recourſe to large wigs, technical jargon, and mountebank buffoonery, which contribute much more to their general ſucceſs, than diſintereſtedneſs, virtue, and learning.

## CCLXVIII.

Private wealth is the peculiar object of the Engliſh conſtitution; a certain quantity of

of it is the only qualification to be a juror, a member of parliament, and a peer.

## CCLXIX.

People think they ſhall make their fortunes by being perſonally known. Nothing is more falſe; thoſe of an oppoſite character diſlike them; and they are fortunate, if their beſt friends do not ſpeak of them in a way to hinder their preferment.

## CCLXX.

Shyneſs and reſerve are often confounded, though nothing is more different: the one proceeding from a delicate ſenſibility, from humility, and ſelf-diſapprobation; the other from deſign, moroſeneſs, and often from contempt of the world. The modeſt man opens his heart to thoſe who take notice of him; the reſerved man becomes more wary upon obſervation, and, like the porcupine, not only prepares to defend himſelf, but is ever ready to attack thoſe who preſume to approach.

## CCLXXI.

Every accompliſhment is relative: the character of a fine gentleman is ridiculous in a country where politics and commerce lead to riches and honour.

## CCLXXII.

An invitation is made to dinner, by one polite family to another, in the country.—The greateſt delicacies, the beſt entertainment, compliments, toaſts, ſet ſpeeches, and bon-mots, are prepared for the viſitors; and predetermined appetite, approbation, and flattery, are to ſoothe the vanity of the ſplendid hoſt: thus premeditated wit, elegance, and *enjouement*, are to preſide at the table, whilſt mirth, ſatisfaction, and delight, are to be the attributes of the delighted gueſt; and the whole promiſes to each party a moſt grateful picture of pleaſure, happineſs, and joy. Unfortunately, on the road, a horſe falls lame, a gate is locked, a bridge is mending, or a road impaſſable; which makes the company too late for dinner by an hour. In this ſpace of time, the cook has been inceſſantly ſcolding,

ing, the ſervants grumbling, the miſtreſs venting her fury; the maſter vexed at the confuſion in his family, at the reputation of his dinner, prepared with ſo much expence and pains, being loſt, and that all his intended ſchemes upon the viſitors, in making them ſee every intended improvement, had miſcarried; every civil ſpeech is forgotten, and the gueſts are received with the cold civility daily practiſed upon inferior neighbours, humble couſins, and the curate and his wife. The company, whoſe minds are bent upon amuſement, but who were only to bear an under part, and to play in uniſon with the hoſt, are not prepared for this tranſpoſition from the ſharp to the dead flat; but their ſpirits being wound up for enjoyment, they themſelves aſſume the principal part of the converſation: they commend the avenue to the houſe, the paintings of the drawing-room, the dinner they are eating, which is not half ſo cold as the reception their obſervations meet with: at length having laviſhed their praiſe, exhauſted their flattery, and ſhot their beſt ſhafts in vain, their ſpirits

droop, nature ſoon conquers artificial politeneſs. Nothing is ſo contagious as ill-humour; the gueſts retort upon the hoſt, and ſeek revenge by tiffing, and quarrelling with each other, upon the occaſions of the delay. In vain the moſt exquiſite dainties offer their ſweets: pleaſure and ſatisfaction quit the board, diſguſt nauſeates every palate, and diſappointment is viſible in every countenance. Thus ends this promiſed day of happineſs; and we are lucky, if moſt of our ſanguine, and even well-founded expectations, are not equally damped. Pleaſure and joy are moſt frequently accidental and capricious viſitors; are very ſhy, whenever the honour of their company is requeſted by a ſet invitation; and if they come at all, it is when they are unexpected and uninvited gueſts.

## CCLXXIII.

The impudent man has wonderful advantages: he ſucceſsfully aſſumes every talent, and pretends to every branch of learning; and paſſes that time, ſpent by others in recluſe retirement and gloomy ſtudy, in making uſeful

uſeful friends, and acquiring the habits of the world.

## CCLXXIIII.

Any tranſitory marks of diſtinction, or ideal honours, produce future regret, and often poignant grief. The beauty of the ball is little flattered, twenty years afterwards, by that praiſe and admiration which is paſt and forgotten, any more than the collegian, who gained every literary prize, which vainly taught him to expect admiration, applauſe and reſpect throughout life.

## CCLXXV.

Till people die, they can gain no belief of their ill health, unleſs from their heirs apparent.

## CCLXXVI.

Company, inſtead of alleviating that ſort of pain and miſery which ariſe from viciſſitude of fortune, generally increaſes ſorrow: unfeeling pride, altered manners, ill-bred diſtinctions, diſreſpect and neglect, too often inſult the fallen. What ought to be a balm

balm to the wounded mind, ſerves but to add to misfortune, and to give freſh wounds to ſenſibility.

## CCLXXVII.

Romance and comedy writers always make lovers rich before they marry: they know this is an eſſential requiſite to the completion of happineſs, both in the hero and heroine. Unfortunately young people follow the example of theſe romantic characters in love, but not in acquiſition of fortune: they forget that love alone will not make them happy, and that, like lunatics, as they come more and more to their ſenſes, they will require more and more the comforts and conveniences of life, which in the paroxyſm of paſſion were never attended to.

## CCLXXVIII.

The language of every country is moſt beautiful in its infancy. It firſt delights in all the emblems of pictureſque imagery, and wild imagination: at the dawn of commerce it becomes more copious; an intercourſe with different nations gives knowledge: new ideas

ideas give fluency. It is at this period the language of every country is leaſt pleaſing: having loſt its original metaphorical beauty, it has not yet aſſumed any character. People engaged in commerce, are contented with names for things: and the next generation, in ſpite of education, will continue to ſpeak the language to which their organs were firſt formed, or, aiming at oratory, will attempt to embelliſh their elocution with ill-adopted tropes, and falſe figures. It is not till a general opulence diffuſes itſelf over a country, that people have leiſure to attend, or numbers to give ſanction to any improvement.

Affluence produces luxury; luxury, taſte. Correctneſs of ſtyle is then attended to; its luxuriant exuberancies are pruned; and it gradually becomes conciſe, ſtrong, and nervous. In a country, where the people are civiliſed by commerce, and are not yet enervated by effeminacy and extreme luxury, they ſpeak a bold, and yet a poliſhed language. This period however admits of great variety: no ſooner is the empire of taſte

taſte eſtabliſhed, than it gradually falls away; but the declenſion is accelerated, or retarded, by the manners which the government of each particular country gives. Manners have great influence on language; it is habitually formed to all the terms of politeneſs, or pedantry. In a court, like the manners, it is refined and elegant; in a college, like them, it is ſtiff and pedantic: in a republican ſenate, it is bold, manly, and firm. This conſtitution is moſt favorable to the preſervation of language: its conſtant ſtudy is neceſſary to form a good education; but when immenſe riches, the bane of all human perfection, are amaſſed by individuals, the form may, but the government cannot, remain.

Theſe propoſitions extend equally to all countries: every language however has its peculiar diſtinction; its characteriſtic genius will give beauty to every language; but ſome languages, more than others, will give graceful expreſſion, and even energy, to genius.

It has been doubted whether Rouſſeau's Eloïſa could have been written in the Engliſh,

liſh, or Shakeſpear in the French, language?

We come now to the ultimate period when taſte and language decline together. Such is the imperfect ſtate of human nature, that every thing bears the principle of its own deſtruction. Every country delights in novelty. It is to this paſſion for new objects, that we may aſcribe the ſource of trade and national wealth: but as riches increaſe, taſte becomes more vitiated; every acquiſition ſatiates, and almoſt at the ſame moment begets new wants; depravity grows upon indulgence, and the moſt fantaſtic deſires are gratified. This love of variety extends equally to language, and its purity becomes daily corrupted by faſhionable phraſes, and modiſh words; the energy and force of genius now give way to a pleaſing manner of expreſſion; point and turn of converſation are ſought after, and refinement only ſtudied; and it is in this ſtage, that language, like the extreme old-age of man, or rather ſecond childhood, bears all the venerable marks of antiquity, without its wiſdom: it daily loſes its force,

and is at length loſt in weakneſs and debility.

## CCLXXIX.

Whoever knows facts, and anecdotes, knows what has paſſed; but it requires meditation, and a peculiar diſcernment, to attain that preſcience, that fore-knowledge of events, which philoſophy alone gives. The hiſtorian knows what *has paſſed*; the philoſopher knows what *will happen*, and from one idea will combine many.

## CCLXXX.

Virtues and vices are relative terms, and imply good or evil to ſociety in any particular country: as manners change, they change, and one bears the form of the other. In an age like the preſent, when virtue, and ſimplicity of manners, are laughed out of every company, which ſet the faſhion to inferior ranks, modeſty is a vice, it is diſagreeable in company, and ruinous to the poſſeſſor.

## CCLXXXI.

Marriage repreſents various ſyſtems of government:

vernment: the wife begins by being the tyrant; in a ſhort time ſhe only ſhares the domeſtic power; and in the end the tyrant becomes the ſlave.

## CCLXXXII.

Lord Bacon was of opinion, that inclinations, and turn of mind, might be changed by violently bending them the contrary way, like a crooked ſtick, which, if bent in the oppoſite direction, becomes ſtrait again. Is it not however more eaſy, inſenſibly to *lead* the human mind, than violently to *force* it?

## CCLXXXIII.

It is impoſſible for women to be well bred: they pay too much attention to the different ranks, and riches, of their company.

## CCLXXXIV.

Young men at college are brought up with too refined notions of independence, and the advantages of learning. When they come into the world, they find every idea contradicted by practice. They are far leſs

reſpected than the blockhead, who can only write his name on viſiting-cards, which he diſtributes at the doors of the great, with the moſt perſevering induſtry. From revelling in the luxurious eaſe of literature, and a life of elegance, they find themſelves obliged to ſubmit to the moſt menial offices. What golden dreams have lulled the ſcholar, who rocks a cradle, whilſt he mends his ſtockings!

## CCLXXXV.

Bread and water are ſufficient to gratify hunger and thirſt; but ſuperfluities to gratify the palate, are eagerly ſought after. May not the virtuoſo, the muſician, the botaniſt, the antiquarian, find the ſame excuſe for their deſires and purſuits, which are certainly not neceſſary to exiſtence? The gratifications of the eye, the noſe, and the ear, are as exquiſite as thoſe of the palate. A guinea tavern-reckoning is, literally ſpeaking, little more abſolutely neceſſary, than a picture of Raphael, a Cremona fiddle, or a pimento-tree: every gratification may therefore be deemed a ſuperfluity, not to be rejected, but not to be treated

treated as a neceſſary, and eaſily to be diſpenſed with. To thoſe whoſe life is not paſſed in obtaining neceſſaries, ſuperfluous gratifications aſſiſt to fill up vacant time: they ſhould not however be deemed neceſſaries, but gifts of fortune, which ſhe may at any time ſnatch from us, and therefore ſhould not be overprized.

## CCLXXXVI.

There is as much indecency in moſt of our modern periodical publications, as in the moſt impure books. The *Spectator* on the firſt of May, and many of the papers in the *World*, are indecent; and though the modeſt expreſſions of "being undone," and "ruined," are only uſed, immodeſt ideas are as conſtantly ſuggeſted.

## CCLXXXVII.

Memory is productive of more miſery than happineſs. Misfortune leaves unpleaſing veſtiges, and pleaſant events create ſorrow at being paſt.

## CCLXXXVIII.

The great don't love to make their inferiors

riors independent, and don't forgive any other perſons making them ſo.

## CCLXXXIX.

Every man ſhould have an education according to his future walk in life. Why ſhould a country gentleman write like Pliny, or declaim like Cicero, when receipts to his tenants, and letters upon buſineſs, will contain all the ſubjects for his compoſition, and a ſpeech at a veſtry, or a juſtice meeting, will afford his only opportunities for oratory, wherein any other than a plain uncultivated ſtyle, would be ridiculous? No one would have any but a *dreſſed* horſe prance and ſtand upon his hind legs for half an hour.

## CCXC.

Conſtant misfortune and neglect bear down all human philoſophy. Writers of romance know, the deluſion of conqueſt over misfortune would be incredible, even to the warmeſt imagination, if there was not ſome allay, and ſome flattering images, interſperſed. Bellarius, in the midſt of his inexhauſtible

inexhauſtible harangues on the riches of poverty, the felicity of misfortune, and the triumph of defeat, is repreſented by Marmontel to be courted by kings, and ſaluted on the knee by ſubjects; whilſt his daughter, in the midſt of contrition, humility, ſelf-denial, and terreſtrial apathy, marries the man ſhe loves, and becomes an empreſs.

## CCXCI.

The prudent are deſpiſed by the extravagant, and made a jeſt of by the world. Does not this ariſe from the vices of the age, and the extravagance of the times? Have not the prudent, like other people, ſenſes, affections, paſſions? "If they are tickled, do they not laugh?" If they are flattered, are they not pleaſed? Have they no merit in reſtraining their vanity and appetites, and in not indulging every inclination at the expence of mankind?

## CCXCII.

Punctuality is the life and ſoul of mercantile buſineſs; but profeſſional men ſtudy to be too late.

CCXCIII.

## CCXCIII.

The French women, who are early taught the art to pleaſe, know, that at leaſt an appearance of modeſty and delicacy is neceſſary to attain the hearts of the men. They by this means not only gain, but eſtabliſh, their empire; and when the attachment ceaſes, the lover ſinks into the friend.

## CCXCIV.

Talents lead to happineſs more than beauty, but leſs than the good qualities of the heart.

## CCXCV.

We ſee the advantageous ſide of all ſituations, except our own: they are placed in a flattering manner to our view; like the man painted in profile, who was blind of one eye.

## CCXCVI.

Thoſe are moſt happy in general who acquire a ſuperior ſituation in life by degrees. Almoſt every body looks forward to future times,

times, as containing ſomething unpoſſeſſed at preſent.

## CCXCVII.

No reaſon prevails in amaſſing riches, or ſquandering them; it is the ſame whether there are a dozen children, or not a relation in the world: natural propenſity governs.

## CCXCVIII.

In every purſuit it is uſeful to learn to deſiſt: few ſubjects will afford conſtant variety, unleſs quitted unwillingly; if purſued till the mind is ſatiated, they no longer afford enjoyment.

## CCXCIX.

Moſt people may comfort themſelves in old-age, by reflecting that they have got over much care, vexation, and diſappointment.

## CCC.

Guilt generally proves itſelf by an impatience of accuſation.

## CCCI.

Liberal people in profeſſions have nothing

more arduouſly to encounter, than the hatred and envy of their brethren.

## CCCII.

Dull evenings make bright mornings.

## CCCIII.

Thoſe who live apparently in gloomy retirement, enjoy perhaps more ſunſhine throughout their lives, than thoſe whoſe congenial ſpirits lead them to baſk in all the fervor of pleaſure, deſire, and diſſipation.

## CCCIV.

People of great rank always prefer the company of little people to thoſe of their own condition, or even thoſe of middling fortune. The labour of conſtant flattery and aſſiduity is too great for people who have bread to eat; but hunger is ſuperior to every impulſe.

## CCCV.

The wealth of a family, and its conſequence ariſing from expence, are like two buckets in a well; the one riſes, as the other falls.

CCCVI.

## CCCVI.

Every thing ſeems to carry with it its own principle of deſtruction: the man of ſtudy and reflexion, who is moſt fit to govern, contracts a love of retirement, which renders him incapable of practiſing his own knowledge.

## CCCVII.

People who live with one another ſhould give each other credit for opinions apparently wrong, and ill founded: by the credit being mutual, nothing is loſt by it, if it is bad; and it will at leaſt produce confidence and good-humour. Time will however ſhew that many of theſe opinions are founded on judgement and reaſon, whilſt truth, improvement, and chearfulneſs, will have ariſen from that credit, which contradiction and criticiſm would have deſtroyed.

## CCCVIII.

Proſperity renders men impatient of contradiction, peeviſh, petulant: adverſity ſoftens; and, by rendering them ſenſible of the

miſeries and infirmities of human nature, it makes them forgiving, humble, and compaſſionate.

## CCCIX.

The conſtitution and opinions of men change ſo much, as they grow older, that what they rejected at one age, they ſeek with avidity at another. Reproach them not with this mutability; reproach nature.

## CCCX.

Let not men reflect with pain on the indulgence of paſſions, and idle purſuits, in their youth. If they were to travel through life again, they would again ſtop at every alluring ſign which pleaſure hangs out to the greedy eye of youth, and again repent of them.

## CCCXI.

The great leave off their friends like an old coat, when they are tired of them, and have uſed them: yet ſo much are we flattered by any attention from our ſuperiors, that we eaſily find excuſes for their neglect, and joyfully run when they want us again.

CCCXII.

## CCCXII.

Women, like children, are apt to love their greateſt enemies, and deſpiſe their beſt friends.

## CCCXIII.

Misfortune does not always operate ſo injuriouſly upon the mind, as to ſpoil the temper: on the contrary it ſometimes creates compoſure, and placid acquieſcence in the evils of life. The celebrated French novel *La Reine Golconde* carries this idea to the extreme: the queen deſcends from the palace to the cottage, and ſays, "*Ce n'eſt qu'à la fin de mes jours que j'ai commencé à vivre.*

## CCCXIV.

How certain the man of a weak head, a bad heart, and great fortune, is to obtain what needy merit is a humble competitor for!

## CCCXV.

What man was ever beloved who was poor?

CCCXVI.

## CCCXVI.

Moſt French hiſtories are only ſerious hiſtories of trifling amours.

## CCCXVII.

People of very high ſpirits have generally occaſion for them.

## CCCXVIII.

The reaſon the prudent are ſo much ſcoffed at, is that they will not let the extravagant ſpend their money. If extravagance is ſpirit, why do its votaries commit ſo many mean actions in its ſervice?

## CCCXIX.

When we are in good ſpirits, we think we are wafted in a flow of good fortune: every object has charms, and every thing goes right, becauſe we are determined it ſhall be ſo. But if we reflect; the ſame events have only happened, which paſſed yeſterday, though they did not before give a beam of hope to the joyleſs breaſt. Let us then, different from moſt philoſophers, profit by our

our own reflection: let us conſider that happineſs and misfortune are but ideal; and that by preſerving our health, and turning our minds to occupation, which gives amuſement, we ſhall find that happineſs, like virtue, though not to be *bought*, yet, upon honourable terms, is to be had.

## CCCXX.

We can only ſee our own conduct in its true colours in the eyes of age and experience; they are the only mirrors which do not flatter, nor betray.

## CCCXXI.

Small veſſels, and ſmall men, lie ſnug in ſome retired creek, free from gales, ſtorms, and tempeſts.

## CCCXXII.

A Frenchman wants nothing elſe to recommend him in company, but his own addreſs and manners. An Engliſhman is nobody without his eſtate, his parliamentary intereſt, his fine hunter in the ſtable, or ſome relative

relative adventitious advantage, which he thinks gives him conſequence in the eyes of the world. The Frenchman's maxim is, *Quod petis in me eſt.*

## CCCXXIII.

We hold in too high eſtimation the natural gifts of others: the good they do to ſociety, is the only criterion by which they can be judged. If great talents are converted to the purpoſes of private ambition, and great riches to gratify avarice, ſuch a perverſion of what belongs to the public, heaps infamy and contempt, inſtead of honour, on the unworthy ſteward.

## CCCXXIV.

The great uſe of being brought up to a profeſſion is, in learning how very difficult it is to get a guinea.

## CCCXXV.

The great are encouraged in their ſupercilioufneſs by the folly and meanneſs of their inferiors, who think it an honour to be ſubſervient

ſervient to the intereſts of ſuperior rank, when they know their ſervices have been ill requited before, and that they never obtain attention but when they are wanted.

## CCCXXVI.

Married people often appear as fond as lovers; but bankrupts in love, like thoſe in fortune, appear in gaudy colours to keep up their credit.

## CCCXXVII.

The poſſeſſing any art, or ſcience, naturally gives a turn to diſplay it. The fencer fights more duels, the ſcholar of Broughton more boxing-matches, the politician writes more libels, and the lawyer enters into more diſputes, than other people. Such acquiſitions therefore, often, without great prudence and temper, become injurious; and the ſcience of defending one's own perſon and property becomes dangerous.

## CCCXXVIII.

Artful people make their court to their ſu-

periors by the moſt ſervile flattery at one time, which gives them a right to a ſort of freedom at another. This ſecures them a double advantage in the eyes of the world: they maintain an apparent independence, whilſt their example keeps off many injudicious rivals, who, to obtain favour, adopt the ſame free mode of behaviour, which diſpleaſes without the ſervility and meanneſs with which, in the others, it is accompanied.

## CCCXXIX.

Strong animal ſpirits, which make men amiable in ſociety, render them at the ſame time vicious: thus the worſt men, in times of feſtivity and gaiety, get poſſeſſion of the heart; and moſt men, and all women, love them much better than better men.

## CCCXXX.

A perſon high in office, and juſt turned out, was one day diſcovered, folding up the blank covers, and melting the ſeals, of the innumerable letters he had formerly received.

ceived. Though this may indicate a little mind, are not ſmall attentions in general too much deſpiſed?

## CCCXXXI.

Bellario is a man of faſhion, and wiſhes to behave with propriety: he ſays, "When the faſhion of the times renders virtue ridiculous, is it any longer time to ſupport what was once called virtue, which after all differs in every country; virtue in one being vice in the other? If the idea of *doing right* changes, which is always deemed virtue, men ſhould conform to that idea, and not wear an old-faſhioned rule of conduct, any more than an old-faſhioned habit. Why ſet up your opinion againſt that of every body? The general opinion ſhould ever prevail." True, Bellario; but you live in a ſmall circle, though a faſhionable one, who, from your own reaſoning, are not the model to follow. The opinions of the greater number in this country differ much, in matters of patriotiſm and virtue, from that of your *coterie*, who ought to ſet an example in preſerving, but who really ſacrifice,

ſacrifice, both. The faſhionable company you live amongſt, conſiſt of fifty or an hundred individuals, who you think are ſuperior to the reſt of mankind; that your philoſophy is more wild than that of the lover of *Julie* in *Eloïſe*, who thought the world divided into two parts, one where ſhe was, the other where ſhe was not.

## CCCXXXII.

Thoſe are bad economiſts of their happineſs and comfort, who enter into expenſive ſcenes of luxury and diſſipation, which cannot be continued. The recollection is not pleaſing, as the preſent ſtate becomes far inferior in the compariſon. Thoſe are alone happy who look back on ſcenes of labour, induſtry, and ſelf-denial, and who have learnt to deſire happineſs from ſelf-approbation.

## CCCXXXIII.

The great aſcribe pride to the man who dares to be independent.

## CCCXXXIV.

How much a man is inſulted in the world, if

if he does not in his turn bully others, and boaſt of himſelf!

## CCCXXXV.

In politics, people's ſentiments may be divided into two claſſes; on government in theory, and government in practice: friends to government may be enemies to miniſters; and of courſe Tories may oppoſe even a Tory miniſtry: but few have any ideas in the abſtract; and the ſentiments of the greater number ariſe from hope or diſappointment, partiality or diſlike to particular individuals.

## CCCXXXVI.

People in profeſſions ſhould have knowledge, or impudence: but in vain will the former attempt to combat with the latter.

## CCCXXXVII.

Natives of ſea-coaſts are particularly accuſed of pillaging ſtrangers who are ſhipwrecked. Are not the inhabitants of inland countries equally eager to divide the ſpoil of a deceaſed neighbour and friend, and to glut

glut themſelves with the idea of obtaining his property at half the value?

CCCXXXVIII.

Misfortune depreſſes, but it is a conſtant ſeries of diſappointments, and vexations, which ſours the mind.

CCCXXXIX.

A perſon often lays a ſort of claim to the ſervices of others, for no other reaſon but becauſe he has received them before.

CCCXL.

No man can be agreeable in company, who has not outlived the deſire of ſhining.

CCCXLI.

Of what uſe are accompliſhments, except to perſons of rank? To others nothing but uſeful knowledge, and good manners, are neceſſary, or even expedient.

CCCXLII.

The beſt criterion of a man's happineſs is, whether his day paſſes quickly or not?

CCCXLIII.

## CCCXLIII.

Every age brings its different ſeaſons of pleaſures and deſires. We little think how much we ſhall deſpiſe our preſent amuſements, and purſuits, in the next few years; thoſe which tend to utility, and mental improvement, are alone durable.

## CCCXLIV.

Nothing is ſo mortifying as an intereſted conſtruction being put upon a good and generous action, eſpecially where attended with ſelf-denial; and at the ſame time nothing is more common.

## CCCXLV.

Charles the IId ſaid, the long poſſeſſion of an old family-eſtate, without increaſe or diminution, implied there never having been a *wiſe man* or a *fool* in the family. May it not with more reaſon be ſaid to imply there never having been a *fool* or a *knave* in it?

## CCCXLVI.

Beneficence is reproached for its want of continuance,

continuance, more than thanked for its occaſional exertions.

## CCCXLVII.

People are often aſhamed to look into trifling matters, as inconſiſtent with their rank in life; but forget that the affairs of the kitchen are of as much conſequence to the cook, as thoſe of Europe are to a prime miniſter.

## CCCXLVIII.

People of great ſenſibility, conſcious they make more difficulties than others, often run into the contrary extreme; and their feelings once hurt, they don't know where to ſtop.

## CCCXLIX.

The conſtant enjoyment of pleaſure and amuſement, creates an apathy in the mind, the antidote to all natural gaiety, and unartificial feſtivity.

In the remoteſt parts of Great-Britain, natural good-humour and uncorrected ſpirits aſſume their native flight, and form a ſcene

ſcene which gives congenial balm to the mind, and youthful warmth to the heart.

## CCCL.

Let thoſe who have family pride, recollect that there are few, whoſe anceſtors, in ſome generation or another, have not been in a ſtate of affluence.

## CCCLI.

There is generally a degree of riſk in every undertaking, proportionable to its advantages: it is folly therefore for young people to conſult in any hazardous matter the old, who have loſt the ſpirit of enterpriſe, and in whom age has increaſed apprehenſion and fear.

## CCCLII.

Impudent vulgarity and buffoonery are miſtaken by young people for wit.

## CCCLIII.

We *feel* the neglect of others towards ourſelves; but we do not even *ſuſpect* our neglect of them.

## CCCLIV.

The proſperity of this country conſiſts in that trade which increaſes its induſtry, carries off its manufactures, and improves its navigation. Colonies are the means of doing all three at firſt; but they ſoon ſet up for themſelves, when they are not ſettled under an arbitrary government: and as by degrees they import and export in their own ſhips, and ſet up manufactories, which is their laſt improvement, they proportionably ceaſe to be of uſe to the mother-country, which they ultimately prejudice, by taking nothing from her, but her people. Hence ſmall iſlands are the only ſettlements Great-Britain ſhould encourage abroad, (like thoſe in the Weſt-Indies) where every pair of ſhoes which is worn is made, and every ſhilling which is earned is ſpent, in this country; every article of produce is tranſported by Britiſh ſhips; and the mother-country is not, unleſs in time of war, for defence of theſe iſlands, drained of men.

CCCLV.

## CCCLV.

The criterion of politeneſs is, never to be ſo much unguarded, as to ſay or do a rude thing. Many are polite half the day; others, only half an hour.

## CCCLVI.

Prudent people never are beloved. Imprudence, by preventing envy, raiſes popularity; yet prudence is the ſole fund of generoſity. Generoſity is like a beautiful and expanſive river; we admire its beauty, and enjoy its advantages, but neither ſee, nor think of, the ſecret ſprings that feed it.

## CCCLVII.

Form keeps up diſtinction between ranks; and is neceſſary to be adhered to with the vulgar, who never know where to ſtop. The eaſe of a polite man charms you, whilſt that of a vulgar perſon is diſguſting and contemptible.

## CCCLVIII.

Folly is noiſy, and has the appearance

of vice; vice is quiet, and has the appearance of innocence: but when vice and folly are joined, the latter of the attributes prevails.

## CCCLIX.

Many families pique themſelves on being domeſtic, and ſeldom going from home: the want of company, ſometimes, indeed makes them peeviſh and quarrelſome; but then their ill-humour is entirely confined to their own family. Sometimes, even in going to divine worſhip, they diſpute and wrangle the whole way; and the moment the church is over, they reſume their converſation with additional tartneſs and bitterneſs. Would not good-humour at home be not only more moral, but cheap, at the xpence of a little more freedom, and intercourſe with the world?

## CCCLX.

Envy and abuſe are generally the wages of thoſe who paſs their lives in doing ſervice to mankind.

CCCLXI.

## CCCLXI.

People of addreſs and politeneſs convey a compliment when they mean a reproof: they aſk for information whether the matter objected to is right? or they pretend ſurpriſe at the exception to your general behaviour or conduct; that if your character for elegance, politeneſs, or integrity, was not ſo well eſtabliſhed, the inſtance alluded to would have a doubtful appearance. Though this may be artful, it prevents ill-humour; and the diſapprobation, pleaſingly communicated, is really attended to.

## CCCLXII.

It is ſaid young Frenchmen are diſagreeable. Are young Engliſhmen, without an exceedingly good education, the contrary? Silent pride, and conceit, are worſe than petulant vivacity. Young people, at firſt ſetting out in life, generally pique themſelves on ſuperior beauty and underſtanding: in a ſhort time they deſcend, with a few exceptions obvious to every body, to a more moderate opinion of themſelves; till by repeated mortifications,

tifications, in finding they cannot ſoar above others, they ſink to the general level; and many have difficulty to remain even there.

## CCCLXIII.

The eye and the heart are too often the ſources of women's judgement. This is well expreſſed in the celebrated novel of Evelina: the firſt time ſhe danced with her lover, he was the moſt amiable of men; the ſecond time, he had every virtue under heaven.

## CCCLXIV.

If people give themſelves any pains to do civil things, they are ſeldom thanked; and the receiver puts a conſtruction of duty, vanity, or ſelf-intereſt, upon the effect of benevolence and good-nature.

## CCCLXV.

The conviction of the folly of ambitious purſuits, is no impediment to the deſire of attaining them.

## CCCLXVI.

Nothing gives people ſo much power over others,

others, as impudence ; and nothing renders them ſo liable to be ill treated, inſulted, and trifled with, as modeſty.

## CCCLXVII.

Vanity makes people extract civility and attention from others, however rude ; and ſenſe and wit from themſelves, however ſtupid.

## CCCLXVIII.

People of humility and modeſty often appear to have vanity in deſiring riches and titles : but they cannot have attention and reſpect upon any other terms ; and it is not ſo much becauſe *they* are fools, as becauſe the *reſt of mankind* are.

## CCCLXIX.

The eyes are the ears of all women, and of moſt men.

## CCCLXX.

Aukward and low people, when they wiſh to adopt a polite mode of conduct and behaviour, generally aſſume that which has a contrary

contrary effect. When they are charitable, they inſult; when they are generous, they are unkind. An ill-bred man, wiſhing to be polite, is generally leſs ſo than in his natural character: when he bows, inſtead of bending forward, he flings back his head, and aſſumes a walk of conſequence: if he converſes, his long perſonal enquiries after yourſelf and your family tire you; whilſt his obſervations, meaning to be polite upon your own conduct, the ill uſage of your friends or patrons towards you, or his condolences upon your misfortunes, or recent diſappointments, ſting you to the heart.

## CCCLXXI.

There is ſeldom more innocence, or peaceful tranquillity, in rural ſcenes, than behind the artificial ones of a play-houſe.

## CCCLXXII.

What is it preſides over the fate of men, when talents, merit, and worth, will not acquire to them what falls, almoſt unaſked for, in the way of many, without any pretenſion whatever?

## CCCLXXIII.

Nobody urges the folly of gaining honours and titles, except thoſe who have them. Do they find then no pleaſure in the bauble; or do they diſlike competitors for reſpect?

## CCCLXXIV.

Many men pretend they would not accept of titles, after they have been unworthily laviſhed. Might not they as well reject money, or any other gift of fortune?

## CCCLXXV.

An Engliſhman has the peculiar privilege of living in his own ſphere, without being obliged to court the great; but how few enjoy their privileges!

## CCCLXXVI.

Inattention to little injuries, is the moſt uſeful virtue in ſociety; and to oppoſe good-humour to ill-temper, ſhews the moſt angelic diſpoſition upon earth.

## CCCLXXVII.

Abilities, ſenſe, wit, and judgement,

are only advantages, as they aſſiſt men in their purſuits through life, and eſtimable accordingly: but, if any other qualities ſerve men more, as experience daily ſhews us they do, ſuch as impudence, ſelf-ſufficiency, meanneſs, and falſehood; the latter, for the purpoſes of ambition, are far more deſirable, and are unjuſtly deemed inferior to the former.

## CCCLXXVIII.

The pleaſure which ſome people take in thwarting us, ſeems to be in proportion to the pains we take to pleaſe them; and the greater our good-breeding, the greater is their rudeneſs and incivility.

## CCCLXXIX.

Houſes are only monuments.

## CCCLXXX.

We ſhould be content with abuſe behind our back, (detraction being natural to the human race) if people would be civil enough not to vent that abuſe ſo loud that we could overhear them.

## CCCLXXXI.

## CCCLXXXI.

Vanity and extravagance are ſo natural to youth, that they appear amiable in ſuch company; and ſeldom at that time do they meet with any ſerious oppoſition, even from their enemies.

## CCCLXXXII.

The moſt refined ſentiments are often attended with the groſſeſt paſſions.

## CCCLXXXIII.

There is no other argument will hold, and ſucceed, againſt ignorance and violence, but affectation of conviction; but there is no argument will hold againſt obſtinacy, not even its own pernicious effects.

## CCCLXXXIV.

Nothing but wit is univerſally approved of. Even the ſublime and moral ſentiments of Belliſarius, are leſs acceptable than the wit of Sterne.

## CCCLXXXV.

It is a ſure ſign of the failure of people's

faculties, when they begin to be angry at any raillery upon their well-known defects.

## CCCLXXXVI.

There is no chance of any improvement, or correction, when people abuſe in others their own defects.

## CCCLXXXVII.

Education and learning, perhaps, do more harm than good, by rendering the generality of men unfit for the performance of the menial offices incumbent on their ſtation.

## CCCLXXXVIII.

Fortune, like the fickle female, deſpiſes the objects of her power: ſhe ſhuns the very ſighs which ſhe creates; and, whilſt the ſuppliant is diſregarded, ſhe courts the hand which rejects her. Relentleſs, and obdurate to her moſt paſſionate admirers, what ſhe refuſes to love, ſhe often laviſhes upon indifference.

## CCCLXXXIX.

Lovers and friends, without any variation in

in their affection, may caſually be pleaſed with the company of others of oppoſite characters; which ſerves as a foil to what they like at their own fire-ſide.

CCCXC.

People are often more free with inferiors, and admit of more liberties from them, than their equals; that what is called humility, is really pride.

CCCXCI.

Domeſtic torment is more inſufferable than even the importunity of rapacious creditors: hence expence, however inconvenient, is often incurred, and extravagance, however diſagreeable, is often adopted.

CCCXCII.

All men are the ſame in all ſituations, and naturally upon any change acquire the defects of each. Their advancement in life is therefore to be lamented by their friends, as ſuch acquiſition is almoſt always accompanied with loſs of humility, and generally of civility and good-nature.

CCCXCIII.

## CCCXCIII.

Almoſt every one talks of the vanity and inutility of expenſive and high living; yet they give as many diſhes as they can, and at the ſame time call the entertainment a family dinner.

## CCCXCIV.

People had rather obtain any thing at a third of its value, than for nothing; becauſe their pride is not offended by the obligation, nor their intereſt by returning the favour.

## CCCXCV.

Women, perhaps judging by themſelves, generally ſuſpect every other woman of an intrigue, when any opportunity offers.

## CCCXCVI.

How impatient people are to explain away any obligation they have received!

## CCCXCVII.

Life is a revolution of delights to men of eaſy minds, and eaſy fortunes.

CCCXCVIII.

## CCCXCVIII.

The common people never forgive you, if you do not ſubmit handſomely to be cheated.

## CCCXCIX.

A total abſence of feeling, is generally neceſſary to obtain the objects of ambition, and ſometimes to preſerve them when once acquired.

## CCCC.

Too much exactneſs, and the total want of it, are diſagreeable: the former, by giving immediate trouble, is moſt diſliked; but the latter is far the moſt troubleſome to one's ſelf, and to others, in the end.

## CCCCI.

People are certain of nothing, in an eſtate, but its out-goings, and its incumbrances.

## CCCCII.

Greatneſs is unnatural; one cannot wonder, therefore, when the great are deſtitute of the feelings of humanity.

## CCCCIII.

CCCCIII.

An eaſy mode of acquiring amuſement, contributes greatly to the want of great men: the modern clubs, and places of meeting, provide amuſement at a more eaſy rate than laborious reſearches.

CCCCIV.

Men may more ſafely argue on the ſide of any perſon's having vices, and frailties, than in defence of his virtues.

CCCCV.

Many men deſpiſe the means by which greatneſs is acquired; but there are few who do not wiſh to be great, and to have got over the means.

CCCCVI.

Merit and abilities are given always to thoſe who have acquired greatneſs; whilſt the arts they have employed, and the crimes they have been guilty of, are totally forgotten, and every remembrance of them is deemed envy.

CCCCVII.

## CCCCVII.

The curſe of poverty is, that it allows no imaginary friendſhip or love.

## CCCCVIII.

Riches produce all the *effects* of real friendſhip, whilſt poverty meets all the *appearance* of enmity and animoſity.

## CCCCIX.

Every one finds an excuſe for the indulgence of their favorite paſſion. The man of *bonne fortune* has for his creed the ſentence of Meurſius: *Si violandum eſt jus, fruendæ amicæ gratiâ violandum eſt, cæterum pietatem colas. Mutatis mutandis*, ſo ſay all the world.

## CCCCX.

The amaſſing of riches for an extravagant ſon, is like the uſeleſs care of *Oenus*, who was twiſting a rope of hay with great care, whilſt an aſs was as aſſiduouſly eating it.

## CCCCXI.

The idea of good or bad fortune, attend-

ing a man, has been generally received in all ages. Cicero recommended Pompey to the Romans for their general, as he was a man of good fortune; and Cardinal Mazarin, when any officer was recommended to him, always aſked, *Eſt-il heureux?*

## CCCCXII.

Good-breeding is a guard upon the tongue: it prevents us from ſaying diſagreeable things, and making other people uneaſy by our humours and our fancies. The misfortune is, that we put it on and off with our fine clothes and viſiting faces, and do not wear it where it's moſt wanted—at home.

## CCCCXIII.

Talents are produced by nature, and matured by induſtry; but fortune crowns them.

## CCCCXIV.

Many have only a *convenient* morality, juſt ſo much as will make them paſs *current* for *honeſt* men; but it is ſhort of weight, and has too much *alloy* to be *ſterling*.

CCCCXV.

## CCCCXV.

There is a period when the ſpirit of the individual riſes in proportion to his misfortunes, and that of the nation in proportion to its loſſes. There is again a period when the individual ſeems to feel no virtuous ſhame, and the nation no political diſgrace.

## CCCCXVI.

The love of fame, in a virtuous age, cannot be too much cheriſhed; it is the ſpring of noble actions. In a vicious age men ſhould be taught to deſpiſe it, as the ſource of every thing in conduct that is mean and diſgraceful.

## CCCCXVII.

Public opinion is a tyrant; cruel are the ſacrifices of its demands.

## CCCCXVIII.

Prejudice is always an over-match for reaſon.

## CCCCXIX.

After long deliberation, we often congratulate ourſelves upon a *reaſonable* deciſion;

when, in truth, ſelf-intereſt or vanity have decided, and reaſon had no voice.

## CCCCXX.

That there is an active principle in the mind, is in general true; yet, paradoxical as it may ſeem, the minds of moſt men are paſſive, and not active: they live in ſociety without obſervation, and in retirement without reflexion: they converſe to *borrow* notions, and read to *adopt* opinions: they do in ſhort every thing but—think.

## CCCCXXI.

Zeal without diſcretion, either in religious or civil matters, is the offspring of enthuſiaſm or hypocriſy, and always hurts the cauſe it means to ſerve.

## CCCCXXII.

Various are the means uſed to attain it, but the univerſal aim is power.

## CCCCXXIII.

The prude, and the coquette, are oppoſite characters; but they have both the ſame deſign.

ſign, and aim at conqueſt: whilſt the one ſpreads the net for the judgement, the other acts as the decoy-bird for the paſſions.

## CCCCXXIV.

It is a diſeaſed ſtate of ſociety, when the women grow maſculine, and the men effeminate.

## CCCCXXV.

All men affect gallantry; and moſt women, virtue.

## CCCCXXVI.

*Debts of honour* and *legal debts*, is a ſcandalous diſtinction; to the liberal mind all debts are debts of honour.

## CCCCXXVII.

There is natural ſentiment, as well as genius, which, in ſpite of bad education and vicious example, expands itſelf, and dignifies the character.

## CCCCXXVIII.

There may be modeſty in women without principle, as well as immodeſty without proſtitution.

ſtitution. Simplicity of character is almoſt always loſt in great and populous cities, where, though there may be many women whom the world call modeſt, they have loſt all real modeſty, and purity of mind.

## CCCCXXIX.

People generally find fault, to have it thought they underſtand the ſubject.

## CCCCXXX.

Though family-connexions may aſſiſt a man through life, when once he is in the road to preferment; yet he is apt to truſt too much to them in ſetting out on his journey; and thoſe generally ſucceed the beſt, who have nobody to rely upon but themſelves.

## CCCCXXXI.

Baretti, in his Travels into Spain, relates an anecdote of the King, in his way to the bull-fight, waiting with the greateſt patience, a conſiderable time, in the heat of the ſun, whilſt a horſe's ſhoe was replaced; nor did the King ſhew any anger at the careleſſneſs of the

the ſervants: he adds, a petty gentleman would have raved and ſtormed at the accident. The Great learn a ſort of artificial patience; and, according to the French expreſſion, by *rouler beaucoup dans le monde*, they acquire an habitual ſmoothneſs and evenneſs, and wear off thoſe little aſperities ſo common amongſt the vulgar.

CC CCXXXII.

The manners of any perſon are moſt apparent at table; and vulgarity, or good-breeding, is moſt eaſily diſcernible at that time.

CCCCXXXIII.

Nothing is more diſguſting to the great, than the pretending to vie with them in ſplendor and magnificence; at the ſame time nothing is more common, amongſt their inferiors, than the notion that expence equaliſes rank. The Great favour the conceit till they have partaken of the ſpoil, when the upſtart imitator, expoſed, and laughed at, is ſtripped of his borrowed plumage, and returns to his natural inſignificance.

CCCCXXXIV.

## CCCCXXXIV.

What is it makes us experience ſuch heart-felt ſatisfaction in reviſiting our native land, and breathing again our native air? This ſort of attachment is not peculiar to the people of any countries; but it is perhaps ſtronger in thoſe where there is little luxury, and where domeſtic enjoyments are more pure and unalloyed. It appears by *Tacitus*, this attachment has ever been general. "Quis porro, præter periculum horridi "et ignoti maris, Germaniam peteret, in- "formem terris, aſperam cœlo, triſtem "cultu aſpectuque, *niſi ſit patria ſit?*

## CCCCXXXV.

Titles are better worth acquiring than riches, the former being durable.

## CCCCXXXVI.

It is in vain for a man to endeavour to preſerve his fortune from impoſition and rapacity; he might as well pretend to hold his purſe

purſe at one end, whilſt all his tradeſmen are pulling at the other.

## CCCCXXXVII.

There is an enthuſiaſm in mankind, which raiſes them from the earth; it defies misfortune, it braves danger, it encounters death. When the crew of a ſhip ſaw that their favourite admiral, the Duke of York, was ſafe, they all joined in an Huzza! whilſt their ſhip was ſinking.

## CCCCXXXVIII.

How certain art and deſign are to carry their plans into execution! They ſurround our heads if we are weak, and our hearts if we are wiſe; and when their ſnares are ſhewn us by our friends, we coldly ſay, It may be ſo; but we are certain we have met with great marks of kindneſs and civility; and, curſing the envy of the accuſation—ſwallow the bait.

## CCCCXXXIX.

Virtue and Fortune are generally at variance: the former conſtantly rebels againſt

the capricious power of the latter. This is well expreſſed by Arioſto, in the Orlando Furioſo. Canto terza, 37.

*Che dona e tolle ogn' altro ben fortuna,*
*Sol in virtù non ha poſſanza alcuna.*

FINIS.

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